PROPHET MUHAMMAD ﷺ - THE TEACHER

and his teaching methodologies

by
Shaykh 'Abdul Fattâḥ Abû Ghuddaḥ
raḥmatullâhi 'alayh

Translated by
Maulana Mahomed Mahomedy

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KARACHI - PAKISTAN

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By : Shaykh 'Abdul Fattah Abu Ghuddah
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بسم الله الرحمن الرحيم

INTRODUCTION

All praise is due to Allâh ﷻ who taught by the pen. Who taught man that which he did not know. Salutations and peace on His Messenger, our leader, Muhammad ﷺ and upon his family, companions and those who follow them in good till the day of resurrection.

These sublime words and blessed and noble Traditions were actually a public lecture which I delivered in answer to the request made by the College of Sharî'ah and the College of Arabic Language in Riyadh, Kingdom of Saudi Arabia during my first year of teaching there. This was in the year 1385/1386 of the *hijrah*.

I chose the topic "The Messenger – The Teacher, and his teaching methodologies" because of its profound connection with knowledge, *'ulamâ'*, teaching and students. I then made many additions to it and included many important aspects. I added both lengthy and short notes as the situation demanded, thereby resulting in a complete book. I desired that it be available to every reader, that it be a source of benefit for every one who desires so, and a source of benefit for every educated person. This topic is of paramount importance because it is related to one of the very important aspects of the Messenger - the Teacher ﷺ and his noble life. It is thus a handbook of instruction, training and teaching for the teacher and student alike.

The subject of this book is rare and unique. I commenced this subject over 30 years ago. I do not know of anyone who has written on this subject in this way. This long period [of 30

years] has passed in writing this, awaiting the final touches in order to reach perfection. The desire to reach perfection has left incomplete many a great action. In like manner, dawdling and procrastination have left incomplete many a unique book. I had been requested to publish this book by many of those who heard my announcement that it was to be published soon. This I was unable to do till now. So all praise is due to Allâh ﷻ for His grace and this wonderful opportunity conferred to me by Him.

I have quoted many Traditions from the manner of Rasûlullâh ﷺ as regards teaching and his methodologies. I have divided the book into two: the first part specifically deals with Rasûlullâh's ﷺ personality, his lofty peculiarities and his wise actions. The second part deals with his teaching methodologies, his relevant directives and his methodical instructions. I strove to quote those noble Traditions which, apart from being descriptive and explanatory, are clearly disciplinary and educational. These Traditions are thus chosen with a specific purpose and are educational and instructional examples under enlightening themes. In doing so, I have traced each Hadîth to its source.

It should be borne in mind that a single Hadîth could entail more than one educational aspect and more than one teaching methodology. It could therefore be quoted in more than one aspect. If I quote it in one aspect, it does not mean that it is confined to that one alone.

I ask Allâh ﷻ to cause this book to be of benefit and to accept it from me as a good and pure act in His sight. May He make it an incentive to follow the footsteps of Rasûlullâh ﷺ in his words, actions and in all matters and circumstances. In this there can only be good for us. Allâh ﷻ guides the one who seeks His guidance. He is our Sustainer and we have no Sustainer apart from Him. The conferring of ability is in His hands alone and He has power over everything. All praise is

due to Allâh, the Sustainer of the worlds, and salutations and peace on our leader, Muḥammad ﷺ, his family and his companions.

'Abdul Fattâḥ Abû Ghuddah [*raḥmatullâhi 'alayh*]

Riyadh, 26 Muḥarram 1416 A.H.

RASÛLULLÂH ﷺ – THE TEACHER

Qur'ânic verses as regards Rasûlullâh ﷺ being a teacher

The Qur'ân affirms the fact that Rasûlullâh ﷺ is a teacher to the people and to all mankind despite his illiteracy and his desert environment.

Allâh ﷻ says: "It is He who sent among the illiterate ones a Messenger from among them – reciting to them His verses, purifying them and teaching them the Book and wisdom. Although they were in manifest error before this." (62: 2)

Allâh ﷻ says: "We sent you to the people as a Messenger. Allâh is sufficient as a witness." (4: 79)

Allâh ﷻ says: "We sent you to all the people as a bearer of glad tidings and a warner. But most people do not know." (34: 28)

The Sunnah testifies that Rasûlullâh ﷺ is a teacher

The pure Sunnah also testifies that Rasûlullâh ﷺ is an insightful teacher.

Hadîth 1: Ibn Mâjah and Dâramî narrate on the authority of 'Abdullâh ibn 'Amr ibn al-'Âṣ ﷺ who said: "Once Rasûlullâh ﷺ came out of one of his rooms and entered the musjid [an-Nabawî]. He saw two groups of people: one group was reciting the Qur'ân and supplicating to Allâh ﷻ while the other group was engaged in learning and teaching. [Upon seeing this] Rasûlullâh ﷺ said: 'All of them are doing good. These are reciting the Qur'ân and supplicating to Allâh ﷻ. If Allâh wills, He will give them [what they are supplicating for] and if He wills He will not give them. As for these, they are teaching and learning, and I have been sent as a teacher.' He then sat with this second group."

Indeed, Allâh ﷻ certainly sent him as a teacher. This teacher and this great tutor – there is no human who is a greater teacher than him – and this insightful unlettered guide, and this Messenger who was a luminous conveyor [of Allâh's message] – it is for his teaching and guidance that many nations are indebted to and many nations and societies numbering hundreds of millions in various corners of the inhabited world respect, who pay heed to, who seek direction through his guidance, and who seek the pleasure of Allâh ﷻ by following and emulating him.

Whoever ponders over his superb consideration to the Arabs despite their hard nature, their extreme crudeness, the mutual aversion of their temperaments, how Rasûlullâh ﷺ led them, bore their crudeness and exercised patience over their taunts till they submitted to him, rallied around him, fought for him and in defence of him the most revered people in their eyes, i.e. they fought their fathers and relatives to the defence of Rasûlullâh ﷺ, gave preference to him over their own selves, and they gave up their loved ones, their homeland, their

families and brothers in his obedience and for his pleasure. All this was done solely for him despite his not having learnt to read and write, not having studied the books of the past peoples nor of previous reformers. The one who contemplates over all this will realize that Rasûlullâh ﷺ alone is the first teacher, the Messenger who was sent [by Allâh ﷻ] and that he is the leader of the worlds. Allâh's peace and salutations upon him.

Carlyle has the following to say about the condition of the Arabs: "They were a nation that inhabited the deserts. They were totally insignificant for several centuries. But when the Prophet ﷺ came to them, they became the focus of attention in sciences and knowledge. They increased in numbers after they were a minority. They gained honour after their despicableness. In less than a century, all corners of the world were illuminated by their intellects and sciences."

Hadîth 2: Muslim narrates in the Book of Divorce in his *Ṣaḥîḥ* the incident concerning the Prophet ﷺ giving the choice to his noble wives [of remaining in marriage to him or in separating from him]. He commenced with 'Â'ishah *raḍiyallâhu 'anhâ* and she chose to remain with him. She also desired that he does not inform the other wives that she chose to remain with him. So Rasûlullâh ﷺ replied to her thus: "Allâh ﷻ neither sent me as a person who causes difficulty to others nor did He send me as one who desires hardship and difficulty for others. Rather, He sent me as a teacher and one who causes ease [to the people]."

Imâm Ghazzâlî *raḥmatullâhi 'alayh* says: "By Rasûlullâh ﷺ speaking in vague terms and not explicitly and directly reprimanding 'Â'ishah ﷺ is an indication that one of the fine arts of teaching is that when the teacher reprimands the student for some evil trait or character, he should do so very subtly as far as possible. He should not resort to direct or explicit reprimanding. He should resort to kindness without scolding. This is because an explicit reprimand destroys the veil of awe

and causes [the student] to become audacious in acting against [the teacher]. It also causes [the student] to be desirous of being persistent [in his recalcitrance]."[1]

Hadîth 3: Muslim narrates on the authority of Mu'âwiyah ibn al-Hakam as-Sulamî ﷺ who said: "While I was offering the salâh with Rasûlullâh ﷺ, a person in the congregation sneezed. So I made the following supplication for him: 'May Allâh ﷻ have mercy on you.' [Upon saying this], all the people began staring at me. So I said: 'How great is the affliction of my mother for she is bereft of me! What is wrong with you people? Why are you staring at me in this manner?' They then began striking their thighs with their hands [an indication to remain silent]. When I saw them asking me to remain silent, I remained silent.' When Rasûlullâh ﷺ completed the salâh, he called me. May my father and mother be sacrificed for him, I never came across a teacher before him nor after him better than him in teaching. I take an oath by Allâh that he neither reproached me, nor struck me nor was he abusive to me. [All that he said to me was this]: 'In this salâh there should be no speech of mankind. All that it should have is the glorification [of Allâh ﷻ], mentioning the greatness [of Allâh ﷻ] and recitation of the Qur'ân.'"

Apart from the praises of Allâh ﷻ, glorifying Him, reciting the Qur'ân, supplicating, etc. the speech of mankind is prohibited in salâh. Therefore, replying to a person who sneezes, a person who greets you, a person who asks you a question, etc. are acts that would nullify the salâh.

In commenting on this Hadîth, Imâm Nawawî *rahmatullâhi 'alayh* writes: "This Hadîth displays the grand character of Rasûlullâh ﷺ which is testified by Allâh ﷻ Himself. It also shows his kindness to an ignorant person, his compassion and

[1] Quoted by al-Munâwî in *Fayd al-Qadîr*, vol.2, p.573.

beneficence to his followers. The Hadîth teaches us to adopt the character of Rasûlullâh ﷺ in being kind to an ignorant person, in teaching him in a nice manner, in being compassionate to him and teaching him the correct thing to do."[1]

[1] *Sharh Sahîh Muslim*, vol.5, p.20.

History testifies to Rasûlullâh's ﷺ perfect personality as a teacher

History also bears testimony to the fact that Rasûlullâh ﷺ was a teacher and what a great teacher he was! A cursory glance at the state of humanity before him and what it was transformed into after his messenger-ship will give us the clearest testimony and proof in establishing this fact.

If we were to consider the teaching examples from the human race and which mankind witnessed after the Messenger, the teacher, we will see that they portray the strongest proof of the eminence of this great teacher and instructor. The names of all other great personalities in the world of teaching and training become insignificant before him.

Is there another teacher at whose hands there qualified a greater number and more guided students than at the hands of this noble Messenger at whose hands so many Sahâbah ﷺ and their followers qualified? In what condition were these companions before his advent? And how were they transformed thereafter? Every single one of these companions is a clear proof of the greatness of this unique and matchless teacher and instructor. This reminds us of a statement made by a very brilliant legist. He says: "If Rasûlullâh ﷺ had no miracle but the Sahâbah ﷺ alone, they would have been sufficient to prove his prophet-hood."[1]

[1] As stated by Imâm al-Qarâfî in his book, *al-Furûq*, vol. 4, p. 170.

Rasûlullâh's ﷺ encouragement towards the eradication of illiteracy and his warning against laxity as regards teaching and learning

There is nothing strange in such a large number of people graduating at the hands of Rasûlullâh ﷺ in such a short space of time. This is because he tread a path of collective knowledge with his companions and obliged them to wipe out illiteracy. He encouraged them to [seek knowledge] and commissioned them to eradicate [illiteracy]. He warned them severely against being lax in this regard.

It is for this reason that those people began acquiring knowledge and gained a thorough understanding of religion. They began teaching each other and learnt from each other till they removed illiteracy from their midst in a very short and quick span of time.

Hadîth 4: 'Abdur Rahmân ibn 'Abzâ ﷺ says: "One day Rasûlullâh ﷺ addressed the people. He praised Allâh ﷻ and extolled Him. He then mentioned some groups of Muslims and spoke highly of them. Thereafter he said: "What is wrong with some people that they do not educate and teach their neighbours?! They do not explain to them?! They do not command them [the good]?! They do not prohibit them [from evil]?!"

Rasûlullâh ﷺ refers to the great right they have over their learned brothers and educated neighbours. This is because of the Islamic brotherhood that exists between them in addition to their neighbourly relationship. In Islam, the right of neighbours is so highly emphasized that it almost reached the level of kinship which would have imposed inheritance between them. Rasûlullâh ﷺ says in this regard: "Jibra'îl continued advising me of the rights of the neighbour to the extent that I thought that he would make him my inheritor." Rasûlullâh ﷺ thus draws our attention to the fact that a neighbour was close to

becoming an inheritor in the wealth of his neighbour on the basis of being a neighbour and living next to him. Neighbourhood is of several types. One of them is that of living next to each other. Another is that of intermingling with each other in the sense that they share the same mosque, school, district, market-place, etc. Inheritance is of two types: tangible and intangible. Tangible inheritance entails the inheritance of wealth while intangible inheritance entails the inheritance of knowledge. For it is the duty of a person to teach his neighbour that which is essential and that which is beneficial. And the most beneficial of all things is knowledge. It is one of the most emphasised of duties of a person to his neighbour. Peace and salutations of Allâh ﷻ be upon the teacher of good to mankind and the guide to all of mankind – ﷺ.

"And what is wrong with some people that they do not learn from their neighbours?! They do not educate themselves [from their neighbours]?! They do not try to understand [from them]?! I take an oath by Allâh that people should certainly teach their neighbours, educate them, make them understand, command them [the good] and prohibit them [from evil]. And people should certainly learn from their neighbours, educate themselves [from them] and try to understand from them. If not, I anticipate punishment for them in this world."

Rasûlullâh ﷺ then descended and entered his house. [While he was gone] some people began saying: "Who do you think he was referring to?" Someone replied: "We think that he was referring to the Ash'arîyyîn because they are very learned people while their neighbours are uncouth people inhabiting the oases and rural areas." The Ash'arîyyîn came to know of this and therefore approached Rasûlullâh ﷺ. They said to him: "O Rasûlullâh! You mentioned some people in very glowing terms while you derided us. What have we done wrong?"

Rasûlullâh ﷺ replied: "People should certainly educate their neighbours, make them understand, command them [the good] and

prohibit them [from evil]. And people should certainly learn from their neighbours, try to understand [from them] and educate themselves [from them]. If not, I anticipate punishment for them in this world."

They said: "O Rasûlullâh! Should we make others understand?" So Rasûlullâh ﷺ repeated what he said to them. They asked the same question again: "Should we make others understand?" Rasûlullâh ﷺ again repeated what he said to them. They then said: "Give us a respite of one year [in order to educate our neighbours]." Rasûlullâh ﷺ gave them this respite of one year in order to educate their neighbours, to teach them and to make them understand.

Rasûlullâh ﷺ then recited this verse: "They were cursed – the unbelievers from among the Banî Isrâ'îl – by the tongue of Dâ'ûd and 'Îsâ, the son of Maryam. This is because they were disobedient and transgressed the bounds. They would not prevent one another from the evil which they committed. How evil is that which they were doing!" (5:78-79)

In explaining this Hadîth, our respected teacher 'Allâmah Mustafâ az-Zarqâ, says in his book, *al-Madkhal al-Fiqhî al-'Âm*: "This great stand as regards displaying shortcomings in teaching and learning is considered to be a collective crime. The person who commits this crime deserves worldly punishment. History has not recorded a stand of this nature as regards the sanctity of knowledge. This stand was not taken by anyone before Rasûlullâh ﷺ nor after him. Included in the committing of evil and in the eligibility of being punished for it is the abandonment of religious responsibilities. Among these religious responsibilities are those of teaching and learning. Therefore, if a learned person displays shortcomings in his responsibility of teaching or if an ignorant person displays shortcomings in learning the essentials of religion then both of them will be eligible for punishment over this shortcoming of theirs. This is because Rasûlullâh ﷺ said: 'Seeking knowledge is incumbent on every Muslim.' The word 'Muslim' in this

context includes male and female because this command is conditional on a shared attribute, and that is Islam."[1]

I may add to what he said as regards the Hadîth: "Seeking knowledge is incumbent on every Muslim" – that when Rasûlullâh ﷺ made the obligation of seeking knowledge conditional on the person having the attribute of Islam – be he male or female – there is a warning from him that whoever claims allegiance to Islam will have to seek and acquire knowledge for there is no room for ignorance in the Sharî'ah of Islam. The first word to be revealed in the Book of Allâh ﷻ was: "Read in the name of your Sustainer who created – created man from a clot. Read and your Sustainer is most kind. Who taught by the pen – taught man that which he did not know." (96:1-5)

[1] *Al-Madkhal al-Fiqhî al-'Âm*, vol. 2, p. 641.

A quick survey of Rasûlullâh's ﷺ merits in the field of education and his grand character in this regard

We are those who love to enjoy and benefit from this first teacher and unlettered Prophet all aspects of his lifestyle both in the means and the objectives. In these few pages we can do no more than peruse through some of his methodologies as regards teaching and education. As for the major objectives to which this great teacher paid attention to – there are others fields of discussion concerning them. We ask Allâh ﷻ the ability and good fortune to embark on them.

This teacher of goodness ﷺ - despite being unlettered, unable to read or write – was bestowed such knowledge by Allâh ﷻ that no other human could even come near it. Allâh ﷻ completed this favour upon him by bestowing him with an unusual, comprehensive and unique personality. Allâh ﷻ shows His kindness towards him by saying: "He taught you that which you were unable to learn. And Allâh's favour upon you is extremely great." (4: 113)

Rasûlullâh ﷺ started spreading knowledge and announcing it among the people. He was, in the true sense of the word, the first teacher of goodness in this world in the beauty of his speech, the eloquence of his tongue, the clarity of his expression, the sweetness of his methodology, his subtle references, effulgent spirit, open heartedness, soft-heartedness, abundant compassion, strong and forceful wisdom, great foresight, high intelligence, extreme concern and his abundant kindness to the people. All this was to the extent that he said about himself: "I have been merely sent as a teacher."

Rasûlullâh's ﷺ warning against knowledge that is of no benefit

Before delving into Rasûlullâh's ﷺ teaching methodologies, I think it appropriate to mention a few words regarding the caution of this noble teacher and his warning against knowledge that is of no benefit. [He was so serious in this warning] that he made it a supplication with which he used to supplicate very often.

Hadîth 5: Muslim narrates on the authority of Zayd ibn Arqam ﷺ who said: "Rasûlullâh ﷺ used to say: 'O Allâh! I seek refuge in You from knowledge that is of no benefit,[1] from a heart that is not fearful, from a soul that is not satisfied, and from a supplication that is not answered."

[1] This refers to knowledge that would lead to harm to the one who acquires it or to others. It is disliked because of what it causes. For the means to an evil are in themselves evil. Knowledge of tricks, corruption and ways that would enable the person who possesses such knowledge to trample upon the rights [of others] is disliked and the refuge of Allâh ﷻ should be sought there from. Similar is knowledge which would enable the person to steal the wealth of people, gain control over it and enable him to cover his tracks. All this is knowledge that is of no benefit and is evil without any doubt. Being ignorant in this regard is consequently better for the person than having knowledge thereof. Also, some types of knowledge can be detrimental to some people [and not to others]. This is similar to the meat of birds and certain types of sweets being harmful to an infant who is being breast-fed [while such foods are not harmful to others]. In fact, it is to the benefit of some people that they remain ignorant of certain matters.

There is many a person who occupied himself in knowledge that he is in no need of. In so doing, he caused harm either to his material or spiritual life. He thus wasted a major portion of life – life which is the most valuable thing he can ever possess. This is the height of loss. Of what benefit could this useless knowledge be to him? Had he not delved into it, it would have been better for him. "O Allâh! Teach us that which would be of benefit to us and enable us to benefit from that which You taught us. Keep us away from

Rasûlullâh ﷺ was a teacher both by his words and his actions. This supplication of his is therefore a lesson from him to both the teacher and the student that they should only teach or learn what is beneficial according to the scale of the pure Sharî'ah.

that which would be harmful to us in our material or spiritual life. O the most merciful of those who show mercy!"

Rasûlullâh's ﷺ warning against knowledge that is of no benefit

Before delving into Rasûlullâh's ﷺ teaching methodologies, I think it appropriate to mention a few words regarding the caution of this noble teacher and his warning against knowledge that is of no benefit. [He was so serious in this warning] that he made it a supplication with which he used to supplicate very often.

Hadîth 5: *Muslim* narrates on the authority of Zayd ibn Arqam ﷺ who said: "Rasûlullâh ﷺ used to say: 'O Allâh! I seek refuge in You from knowledge that is of no benefit,[1] from a heart that is not fearful, from a soul that is not satisfied, and from a supplication that is not answered."

[1] This refers to knowledge that would lead to harm to the one who acquires it or to others. It is disliked because of what it causes. For the means to an evil are in themselves evil. Knowledge of tricks, corruption and ways that would enable the person who possesses such knowledge to trample upon the rights [of others] is disliked and the refuge of Allâh ﷻ should be sought there from. Similar is knowledge which would enable the person to steal the wealth of people, gain control over it and enable him to cover his tracks. All this is knowledge that is of no benefit and is evil without any doubt. Being ignorant in this regard is consequently better for the person than having knowledge thereof. Also, some types of knowledge can be detrimental to some people [and not to others]. This is similar to the meat of birds and certain types of sweets being harmful to an infant who is being breast-fed [while such foods are not harmful to others]. In fact, it is to the benefit of some people that they remain ignorant of certain matters.

There is many a person who occupied himself in knowledge that he is in no need of In so doing, he caused harm either to his material or spiritual life. He thus wasted a major portion of life – life which is the most valuable thing he can ever possess. This is the height of loss. Of what benefit could this useless knowledge be to him? Had he not delved into it, it would have been better for him. "O Allâh! Teach us that which would be of benefit to us and enable us to benefit from that which You taught us. Keep us away from

Rasûlullâh ﷺ was a teacher both by his words and his actions. This supplication of his is therefore a lesson from him to both the teacher and the student that they should only teach or learn what is beneficial according to the scale of the pure Sharî'ah.

that which would be harmful to us in our material or spiritual life. O the most merciful of those who show mercy!"

Rasûlullâh's ﷺ personality as a teacher

I feel it appropriate to mention something about Rasûlullâh's ﷺ personality as a teacher. This is to introduce us to that noble soul which Allâh ﷻ blessed to His Messenger in order to do good to the people and to convey the religion to all of mankind.

Rasûlullâh ﷺ was on the highest pedestal and of loftiest character in his compassion, mercy, abstention from severity, love for ease and kindness to the student, extreme desire for same, imparting knowledge and goodness to him at all times and in all situations. Allâh ﷻ says: "There has come to you a Messenger from amongst you: it weighs heavily upon him that which harasses you. [He is] anxious over your well-being. [He is] extremely compassionate and merciful to the believers." (9:128)

Hadîth 6: Bukhârî and Muslim narrate on the authority of Mâlik ibn al-Huwayrith ﷺ who said: "We went to Rasûlullâh ﷺ while we were youth of about the same age. We remained in his company for 20 days. Rasûlullâh ﷺ was extremely merciful and compassionate. When he felt that we were longing to [go back] to our families, he asked us about those whom we left behind [at home] and so we informed him. He then said: 'Go back to your families and remain with them. Teach them and command them. Offer the salâh as you saw me offering the salâh. When it is the time of salâh, one of you should give the call to salâh (*adhân*) and the eldest of you should lead the salâh.'"

There are several educational aspects to this Hadîth: a group of youth going to a scholar (*'âlim*) in order to gain knowledge from him and to obtain understanding of the religion from him, remaining in his company for a certain amount of time so that they may witness his ways, his habits and his practices. In this way they would illuminate their intellects by being close to him and remaining in close proximity to him. In so doing, they would acquire knowledge together with practising on it. This

would result in the knowledge being clearer in their minds and more wholesome in their lives – just as was the case with the Sahâbah ﷺ with Rasûlullâh ﷺ.

This Hadîth also gives us an insight into Rasûlullâh's ﷺ personal self which is an all-embracing model and an example of the perfect human being. It also teaches us to learn the injunctions of the Sharî'ah from him. Moreover, it is best for a student to look for the most knowledgeable and most intelligent scholar of his time. It should be borne in mind that the parents of these youths were the Companions of Rasûlullâh ﷺ - who met him, learnt from him, and gained knowledge from him. Yet these youths did not confine themselves to learning from their parents. Instead, they went to the leader of all scholars, the crown of all Prophets and the most learned of all mankind – ﷺ.

Rasûlullâh ﷺ specifically ordered the eldest of them to lead the salâh in view of the fact that they were all equal in knowledge and learning from him. Since they were all equal in this regard, the attribute of age was the distinguishing attribute over those who were younger. The eldest was therefore given preference. Had one of them been more knowledgeable than the others, he would have been given preference over the others. This is because the attribute of knowledge is better and more noble than the attribute of age.

Hadîth 7: Tirmidhî narrates in his *Shamâ'il* on the authority of 'Â'ishah *radiyallâhu 'anhâ* who said: "Rasûlullâh ﷺ never used to continue speaking [without pausing] as you people continue speaking. Instead, he used to speak clearly and with pauses in-between. [His pausing was such] that the one who was sitting there was able to remember what he said."

Hadîth 8: Tirmidhî narrates in his *Shamâ'il* on the authority of Anas ﷺ who said: "Rasûlullâh ﷺ used to repeat a word [or sentence] three times so that it may be understood from him."

In other words, it should be clearly understood and firmly embedded in the mind of the listener. This was because of his perfect guidance and compassion to his followers in general and to students in particular. This noble Hadîth shows that it behoves the teacher to proceed slowly and deliberately in his lesson and spend all his energies in his speech. He should also repeat it so that it may be clearly understood.

Hadîth 9: Tirmidhî narrates in his *Shamâ'il* on the authority of Hasan ibn 'Alî ﷺ who said: I asked my uncle, Hind ibn Abî Hâlah, who was very good at describing Rasûlullâh ﷺ, to describe Rasûlullâh ﷺ to me.

So he said: "Rasûlullâh ﷺ was in constant worry[1] and always in thought. He was never at ease. He remained silent for lengthy moments. He did not speak unnecessarily. He commenced his speech and ended it with the name of Allâh ﷻ. His speech was concise, yet had a lot of meaning. He paused in the course of his speech. It was neither too lengthy nor too short. He was neither stern in his speech nor was he looked down upon. He greatly appreciated the bounty of Allâh irrespective of how minute it might be.[2] He did not find fault with any bounty. He did not find fault with any food or drink nor did he praise it excessively. The world and worldly matters did not anger him. But if the truth [religion] was trampled upon, nothing could stand in the

[1] The *'ulamâ'* say that this does not mean that he worried about not achieving something or because of experiencing some difficulty with regard to worldly matters. What this means is that he was in constant worry and concern about important matters like inviting towards Allâh ﷻ and attracting people towards Him together with his other concerns as regards waging jihâd with the polytheists, teaching the ignorant and worshipping Allâh ﷻ in the best manner.

[2] The one who is ungrateful of minute bounties will never be able to appreciate great bounties.

way of his anger till he avenged the truth [with truth]. He never got angry for personal reasons nor did he avenge it."

"When he had to point to someone or something, he pointed with his entire palm. When he became surprised (or astonished) over any matter, he turned his palm downside up. When he spoke, he struck the inside of his left thumb with the palm of his right hand. If he became angry with someone, he would turn away completely from him. When he was pleased, he lowered his gaze. His laugh was mostly a smile. When he laughed, his teeth glittered like white hailstones."

Hadîth 10: Tirmidhî narrates in his *Shamâ'il* on the authority of al-Hasan ibn 'Alî who said: al-Husayn ibn 'Alî said: I asked my father - 'Alî ibn Abî Tâlib – about the Prophet's ﷺ manner with those who were sitting with him. So he said:

Rasûlullâh ﷺ was always smiling, had an easy-going nature, and was soft-hearted. He was not stern and hard-hearted, did not shout, was not obscene, did not find fault with everything and did not joke excessively. He would display a lack of interest in those things which he did not like or did not approve of. He did not make despondent the person who hoped in receiving something from him nor did he refuse him totally. He abstained himself from three things: argumentation, excessive talking [or excessive wealth], and things which did not concern him. He saved the people from three things: he did not criticize anyone, he did not insult anyone, he did not search for the faults of anyone. He only spoke that in which there was hope of reward.

When he spoke, all those who were present lowered their heads.[1] It was as though birds were sitting on them.[2] They only spoke when he stopped speaking. They did not speak all at once in his presence. When anyone from among them spoke, they remained silent till the person completed whatever he had to say.

The one who spoke first will continue doing so till he finished. He laughed at what they laughed and expressed his surprise at what they expressed their surprise.[3]

He exercised patience over a stranger's ill-mannered way of speaking and asking; so much so that his companions would hope that a stranger comes and converses with him.[4] He used to say to them:

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[1] In other words, they looked towards the ground and paid particular attention to what he was saying. At the same time, they were extremely happy and comforted by his speech. This is among the highest forms of showing respect to senior people.

[2] This is a form of expression to show how still they were sitting. It is a well known fact that birds do not sit on anything if it has even the slightest movement. This shows that those who were present sat absolutely motionless. This they did in awe of Rasûlullâh ﷺ, out of respect to him, and in order to learn and benefit from him.

[3] In other words, he joined them when the occasion demanded that they laugh or express their surprise. He did not adopt a "holier than thou attitude" by not joining them in laughing at whatever caused them to laugh.

[4] The reason for this was that since strangers (and Bedouins) are informal in their speech, they would speak with Rasûlullâh ﷺ without feeling shy. In this way, the Sahâbah ﷺ would benefit from whatever questions they pose to him and the answers which he provides.

"When you see a person in need, you should help and guide him." He never accepted any praise if it went beyond what he actually was. He did not cut off the conversation of a person unless the latter went beyond the bounds or digressed from the truth. If the person did so, Rasûlullâh ﷺ would either stop him or walk away from there.

From this Hadîth we learn of Rasûlullâh's ﷺ absolute perfection, his kindness, his gentleness, his forbearance, his patience, his pardoning, his softness, his mercy and his great character – all of these qualities are required of a teacher to follow in the footsteps of Rasûlullâh ﷺ.

Hadîth 11: Tirmidhî narrates in his *Shamâ'il* on the authority of 'Alî ﷺ in his description of the manner of Rasûlullâh's ﷺ sitting. He said: "He used to give each of those sitting with him his attention. None among those who were sitting ever thought that the other was being given more attention [by Rasûlullâh ﷺ]."

Rasûlullâh ﷺ was most humble to the student, the person who asks something in order to derive benefit there from, and the person who was of weak understanding.

Hadîth 12: Bukhârî narrates in *al-Adabul Mufrad*, Muslim and Nasa'î [in their respective books] on the authority of Abû Rifâ'ah al-'Adawî ﷺ who said: "I went to Rasûlullâh ﷺ while he was delivering a speech. So I said: 'O Messenger of Allâh! I am a stranger who has come to find out about his religion. I do not know anything about my religion.' Rasûlullâh ﷺ then turned towards me, stopped his speech and came to me. A chair was brought to him which I think had legs made of steel. Rasûlullâh ﷺ sat on that chair and began teaching me of that which Allâh ﷻ had taught him. He then went back to his speech and completed it."

In his commentary of *Sahîh Muslim*, Imâm Nawawî *rahmatullâhi 'alayh* says: "This Hadîth demonstrates Rasûlullâh's ﷺ humility and kindness to the Muslims, his compassion towards them, and his accessibility to them. It also

demonstrates the desirability on the part of the seeker [student] to be well-mannered when speaking to an *'âlim* or when asking him something. This Hadîth also teaches us that the person should hasten in answering the questioner and in giving preference to more important matters first. It is possible that in this case he may have asked about îmân and its important fundamentals. The *'ulamâ'* are unanimous in this regard that when a person comes inquiring about îmân and the manner of embracing Islam, it is incumbent to answer his questions and to teach him immediately.

The reason for Rasûlullâh ﷺ sitting on a chair was to enable others to hear his words and to see his noble countenance."[1]

I ['Abdul Fattâh Abû Ghuddah] say: "This Hadîth shows that it is permissible for the teacher to sit on a chair while teaching and that it is not necessary for him to remain standing [all the time]."

Hadîth 13: Bukhârî, Nasa'î and Ibn Mâjah narrate on the authority of Sharîk ibn Abî Namir that he heard Anas ibn Mâlik ؓ saying: "While we were sitting in the mosque, a man on a camel entered, seated his camel in the courtyard of the mosque and then fastened it. He then said to them: 'Which of you is Muhammad?' At that time Rasûlullâh ﷺ was sitting among them leaning against something.[2] We said to this man: 'This is Muhammad – this fair person who is leaning.'

[1] Imâm an-Nawawî, *Sharh Sahih Muslim*, vol. 6, p. 165.

[2] The fact that Rasûlullâh ﷺ was sitting among them and not distinguished from them shows his humility and lack of pride. We also learn that it is permissible for a leader to sit leaning against something while being among his followers.

The man then said to Rasûlullâh ﷺ: 'O son of 'Abdul Muttalib!' Rasûlullâh ﷺ replied: 'I have heard you [so say whatever you wish].' The man said to Rasûlullâh ﷺ: 'O Muhammad! I am going to pose some questions to you. I will be very harsh with you in my questioning. You should therefore not get angry at me.' Rasûlullâh ﷺ replied: 'Ask whatever you desire.'

He said: 'I ask you in the name of your Sustainer and the Sustainer of all who were before you, did Allâh send you [as a Messenger] to all the people?' Rasûlullâh ﷺ replied: 'O Allâh![1] Yes.' He said: 'I ask you in the name of Allâh, did Allâh command you that we should offer the five salâhs in a day?' Rasûlullâh ﷺ replied: 'O Allâh! Yes.'

He said: 'I ask you in the name of Allâh, did Allâh command you that we should fast in this month [of Ramadân] of the year?' Rasûlullâh ﷺ replied: 'O Allâh! Yes.' He said: 'I ask you in the name of Allâh, did Allâh command you to take this zakâh from our rich and distribute it among our poor?' Rasûlullâh ﷺ replied: 'O Allâh! Yes.'

The man said: 'I believe in what you have come with and I will be your envoy to my people whom I left behind. My name is Dimâm ibn Tha'labah, the confederate of Banû Sa'd ibn Bakr.'"

How intelligent this person is! In what a beautiful manner he entered and offered his prelude to his questions which he posed to Rasûlullâh ﷺ! He even asked Rasûlullâh ﷺ to swear by Allâh for every answer to his questions. He had full confidence in the truthfulness of Rasûlullâh ﷺ. When he completed all his questions and received all the answers, he announced his Islam and informed Rasûlullâh ﷺ that he will be his envoy to his

[1] The actual reply is only "Yes". The words "O Allâh!" are added as a source of blessing and also to demonstrate his conviction in his reply. It is as though he said: "O Allâh! I make you witness to the fact that what I am saying is the truth."

people who had sent him and who follow him. It was they who had sent him to inquire about the authenticity of the Messenger who invites people to believe in what he has brought from Allâh ﷻ so that they may also believe in him. These people sent Dimâm ﷺ as a delegate solely because they had full confidence in the composure of his intellect, his far-sightedness and his true insight. How excellent they were and how excellent he was! It is for this reason that 'Abdullâh ibn 'Abbâs ﷺ said: "We never heard of a delegate better than Dimâm." 'Umar ﷺ used to say: "I never saw anyone better than Dimâm ibn Tha'labah in posing questions and being precise [in doing so]." May Allâh be pleased with him.

Hadîth 14: Muslim narrates on the authority of Abû Ayyûb ﷺ who said: "A Bedouin approached Rasûlullâh ﷺ while the latter was on a journey. The person took hold of the nose-ring or reins of Rasûlullâh's ﷺ camel and then said: 'O Rasûlullâh! Or, O Muhammad! Inform me of that which will draw me closer to paradise and take me further away from hell.'

Rasûlullâh ﷺ remained silent for a while and then looked to his companions [out of surprise at the person's beautiful question]. He then said: 'He has certainly been blessed or guided.'[1] Rasûlullâh ﷺ addressed the person saying: 'What did you say?' The person then repeated his question. Rasûlullâh ﷺ replied: 'You should worship Allâh and not ascribe any partners to Him. You should establish the salâh, give the zakâh, and maintain good relationships with your kith and kin. You may now leave my camel.'"

[1] This person has been blessed with the opportunity of asking something that is important to him and which he is in need of. Alternatively, he has been guided by Allâh ﷻ in asking such a question. The doubt [between blessed and guided] is from the narrator of this Hadîth. Both the words are similar in meaning.

Rasûlullâh ﷺ said this because this Bedouin was holding on to the reins of the camel so that he may pose his question without any difficulty. When he got his reply, Rasûlullâh ﷺ asked him to now leave it.

This Hadîth shows Rasûlullâh's ﷺ absolute humility before the questioner and his kindness towards him despite the person's uncouth behaviour and asking a question at an inopportune time.

Hadîth 15: Ibn as-Sakan, at-Tabarânî and Abû Muslim al-Kajjî narrate on the authority of al-Mughîrah ibn 'Abdullâh al-Yashkurî that his father narrated to him saying: "I went to Kûfah and then entered the mosque. I saw a man from the Qays tribe whose name was Ibn al-Muntafiq relating thus:

Someone described Rasûlullâh ﷺ to me so I went in search of him. I saw him at 'Arafât and rushed to meet him. Someone told me: 'Get away from him.' So Rasûlullâh ﷺ said: 'Leave the man alone. He probably has some need.' I therefore rushed forward until I reached him. I grasped the nose-ring of his camel but no one became angry at me.[1]

I then said to him: I have come to ask you two things: (1) What will save me from the fire? (2) What will admit me into paradise? Rasûlullâh ﷺ looked to the skies and then turned to me with his noble countenance. He then said: 'Your question may be very concise but the answer to it is very serious and lengthy. You should therefore fully understand what I am going to say to you.'

[1] Neither did Rasûlullâh ﷺ nor his companions get angry at me. This shows Rasûlullâh's ﷺ humility and kindness to a person who comes to ask him a question.

'Worship Allâh and do not ascribe any partners to Him. Establish the compulsory salâh, give the compulsory zakâh and fast in the month of Ramadân.'"

Hadîth 16: Muslim, Abû Dâ'ûd and Tirmidhî narrate on the authority of Anas ﷺ who said: "A woman had something on her mind so she said: 'O Rasûlullâh! I need to speak to you.' He replied: 'O woman! See which pathway you like so that I may come there and fulfil whatever need you have.' Rasûlullâh ﷺ then spoke privately with her on one of the pathways till she completed telling him of her need." In the narration of Abû Dâ'ûd the following words are mentioned: "She sat down and Rasûlullâh ﷺ also sat down with her till she completed telling him whatever she needed."

In his commentary to this Hadîth, Imâm Nawawî *rahmatullâhi 'alayh* says: "This Hadîth demonstrates Rasûlullâh's ﷺ humility in that he went with a weak woman in order to fulfil her need and in order to reply to her [question] in privacy. This [speaking in privacy with her] does not entail [the prohibition of] speaking in privacy with a strange woman because this transpired [on the road] where people were passing by and they could see both Rasûlullâh ﷺ and her as well. However, they were unable to listen to their conversation because her question could not be asked openly. Allâh ﷻ knows best."[1]

[1] Imâm Nawawî *rahmatullâhi 'alayh*, *Sharh Sahîh Muslim*, vol. 15, p. 82.

RASÛLULLÂH'S ﷺ TEACHING METHODOLOGIES

When teaching someone, Rasûlullâh ﷺ used to choose the most beautiful and best methodologies. He chose methodologies that had the greatest effect in the heart of his addressee, that were closest to his level of understanding and intellect, the most consolidating in the mind of the addressee, and the most helpful in making clear to him.

A person who studies the books of the Sunnah and reads them in depth will see that Rasûlullâh ﷺ used to resort to different styles of speaking to his companions. At times he would speak as though he was asking a question, at times he would answer a question, at times he would answer someone according to the latter's question, at times he would answer more than what the person asked, at times he would give an example in order to convey whatever he wanted, at times he would take an oath in Allâh's name in his speech, at times he would divert the questioner from his question because of some wisdom in his ﷺ mind, at times he would teach by writing, at times by drawing, at times by giving a simile, at times by explicitly saying something, and at times by alluding to or insinuating something.

At times Rasûlullâh ﷺ used to present a doubt in order to provide an answer to it. At times he would resort to joking and argumentation in what he was teaching. At times he would introduce what he wanted to teach or explain with a subtle introduction. At times he would tread a path of comparison between things. At times he would refer to the underlying reasons in order to provide an answer to it. At time he would ask his Sahâbah ﷺ, despite knowing the answer himself, in order to test them. At times he would ask them in order to guide them to the place where they would get the answer. At

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times he would give some information to them before they can ask. At times he would apportion some of his lessons specifically for the women and teach them whatever knowledge they needed. At times he would take into consideration the state of the children and youngsters who were present. He would thus come down to their level and teach them what was appropriate to their childhood and innocent playing. There are various other teaching methodologies of Rasûlullâh ﷺ which we will come across – *inshâ' Allâh.*

In the following pages I will quote numerous examples for the above-mentioned and other methodologies and approaches to teaching.

1. Rasûlullâh ﷺ teaches by his beautiful way of life and great character

One of the most important, greatest and obvious methodologies of Rasûlullâh ﷺ in teaching was through his actions, adopting a beautiful way of life and a great character. When Rasûlullâh ﷺ used to order anything, he would firstly practise it himself and thereafter the people would emulate him and do it as they saw him. His character was a portrayal of the Qur'ân. He was thus on a very great pedestal of character. Allâh ﷻ made him a beautiful example for His servants. Allâh ﷻ says: "There is for you in the Messenger of Allâh a beautiful example for him who hopes [to meet] Allâh and [believes] in the last day, and remembers Allâh abundantly." (33: 21) Rasûlullâh ﷺ is therefore an example for his followers in his character, his actions and in all his different situations.

There is no doubt whatsoever that teaching with action and deeds is the strongest, and has the greatest impact on the soul. It is the most helpful in understanding and remembering [what is being taught] and it is most likely to be followed and emulated as opposed to teaching with [mere] words and explanations. And that teaching with action and deeds is the natural method of teaching. This was therefore the most glaring and greatest teaching methodology of Rasûlullâh ﷺ.[1]

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[1] In his book, *al-Fikr as-Sâmî fî Târîkhil Fiqhil Islâmî*, (vol. 1, p. 154), 'Allâmah al-Ḥajwî says: "An example of practical explanation being more effective than a verbal explanation is that when the peace treaty of Ḥudaybiyah was signed between the Prophet ﷺ and the Quraysh, the Prophet ﷺ ordered his Ṣaḥâbah ﷺ to come out of their *iḥrâm* and to slaughter their sacrificial animals. He said to them: 'Go and slaughter [your animals] and then shave off your heads.' They delayed in executing this order because they did not like the treaty and felt that fighting would be

In his book, *al-'Iṣâbah fî Tamyîz aṣ-Ṣaḥâbah,* (vol. 1, p. 538) al-Ḥâfiẓ ibn Ḥajar *raḥmatullâhi 'alayh* gives the biography of the great Ṣaḥâbî, al-Julandâ ﷺ. The author says: Wathîmah mentions in the book, *ar-Riddah*, on the authority of Ibn Isḥâq that the Prophet ﷺ sent 'Amr ibn al-'Âṣ ﷺ to him in order to invite him to Islam. He said:

"He informed me that this unlettered Prophet does not command any good without being the first one to act on it. He does not prohibit any evil without being the first one to abstain from it. When he overcomes [someone] he does not display pride. When he is overcome [by someone] he does not become abusive. He keeps to his word, he fulfils his promises and I bear testimony that he is a Prophet."

In his book, *al-'I'tiṣâm*, (vol. 2, p. 339-340), Imâm ash-Shâṭibî *raḥmatullâhi 'alayh* says: "The character of Rasûlullâh ﷺ was an embodiment of the Qur'ân. This is because he applied divine revelation to himself to the extent that his knowledge and actions were in accordance with divine revelation. He was thus in accordance with divine revelation, a proponent of it, submissive to it, obedient to it, and dutiful to its commands."

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better. Rasûlullâh ﷺ then went to his wife Umme Salamah *raḍiyallâhu 'anhâ* and informed her of the people's delay in executing his order. So she advised Rasûlullâh ﷺ to shave off his head and slaughter his sacrificial animal [first] for if they see him doing so, they would certainly follow suite. Rasûlullâh ﷺ did this. When the Ṣaḥâbah ﷺ saw this, they rushed and slaughtered their animals and began shaving each others heads and they almost killed each other due to rushing [to fulfil the order of Rasûlullâh ﷺ].

This incident illustrates the high intellect of Umme Salamah *raḍiyallâhu 'anhâ* for she understood that the Ṣaḥâbah ﷺ felt it difficult to come out of their *iḥrâm* before having completed the rites of the minor pilgrimage. She also knew that a practical explanation is more effective than a verbal one. The matter was settled as she had understood it. May Allâh ﷻ be pleased with her."

"This special attribute [of his] was one of the greatest proofs of his truthfulness in what he came with [i.e. the religion of Islam]. This is because when he ordered, he obeyed the order [himself]. When he prohibited, he abstained [himself]. When he admonished, he admonished [himself]. When he threatened [the wrath of Allâh ﷻ], he was the first to fear it. When he brought any hope, he was the first to be hopeful [of the mercy of Allâh ﷻ]. The essence of all this was based on the fact that he made the Sharî'ah a proof and authority upon himself, and a guide for him to the straight path which he trod."

"He thus became 'Abdullâh – a servant of Allâh – in the true sense of the word. This is the noblest name a person can be given. Allâh ﷻ says: "Exalted is He who took His servant by night..." (17:1), "Exalted is He who revealed the Criterion upon His servant." (25: 1), "If you are in doubt regarding what We revealed upon Our servant." (2: 23) And many similar verses wherein Rasûlullâh ﷺ is praised with the attribute of servitude."

"If this is the case with Rasûlullâh ﷺ, then it is more applicable to the entire creation that the Sharî'ah must be an authority over them and a lighthouse with which they are guided to the truth. Their honour will be established in proportion to their surrendering to its injunctions and acting on them by way of speech, belief and deeds, and not merely on the basis of their intellect, nor on the basis of their status in their community. This is because Allâh ﷻ based honour on piety alone and nothing else. He says: "The most honourable of you in the sight of Allâh are those of you who are the most pious." (49: 13)

"The one who is most mindful of following the Sharî'ah would therefore be the most eligible for honour. The person who is less than that cannot acquire the honour of the higher person due to the latter's following of the Sharî'ah. Honour is thus

based on the extent to which a person submits before the Sharî'ah."

Since this methodology is the most obvious of his methodologies, and the one that is most used in his teachings, I shall suffice with relating a few examples from his teachings which would fall under this particular methodology. I can only quote a few examples because there is no way that we can cover all of them.

Hadîth 17: Muslim and Abû Dâ'ûd narrate on the authority of Jâbir ibn 'Abdullâh ﷺ who said: "Rasûlullâh ﷺ came to us in this mosque of ours and he had a stick from the Ibn Tâb tree. He saw some mucus on the front wall of the mosque so he scraped it off with that stick. He then turned to us and said: 'Is there anyone of you who would like that Allâh turns away from him?' [Jâbir ﷺ says]: We all bowed our heads and looked to the ground. [Rasûlullâh ﷺ] asked again: 'Is there anyone of you who would like that Allâh turns away from him?' [Jâbir ﷺ says]: We all bowed our heads and looked to the ground. [Rasûlullâh ﷺ] asked again: 'Is there anyone of you who would like that Allâh turns away from him?' We all replied: 'None of us would like that, O Rasûlullâh!'

Rasûlullâh ﷺ said: When anyone of you stands up for salâh, Allâh ﷻ is in front of him. He should therefore not spit in front of him nor to the right of him. He should rather spit to his left under his left foot.[1] If it

[1] This act of spitting while in salâh and in the mosque is acceptable only if the *muṣallî* has no alternative but to do so and the floor of the mosque is either of sand, stone, etc. as was the case with mosques in the era of Rasûlullâh ﷺ. If the floor of the mosque is cemented, paved or laid with something [such as tiles or carpets] as is the case with mosques in present times, then the *muṣallî* should spit into his clothing [or a tissue or handkerchief] if he has to do so. This is because it is incumbent to safeguard the mosque from anything that is dirty, disliked, or would cause the mosque to look dirty.

[e.g. a cough together with mucus] comes to him without forewarning, he should do this with his clothes – Rasûlullâh ﷺ then folded part of his clothes onto the other – and in the Tradition of Abû Dâ'ûd: Rasûlullâh ﷺ placed a part of his clothes onto his mouth and then wiped it.

Rasûlullâh ﷺ then said: Bring me some scent. A young boy from the local area ran to his house and brought some scent in the palm of his hand. Rasûlullâh ﷺ took it and placed it on the tip of his staff. He then scraped the staff on the place where the mucus was [so that the scent may remove the dirt].

Jâbir ﷺ says: "It is from this incident that you people began applying scent to your mosques."

Lessons from the above Hadîth

1. Repeating something three times so that the message may be completely driven into the hearts of the addressees.
2. Practical explanation so that it may have a greater impact in the heart of the listener and so that it may be a clear demonstration of what is to be taught.
3. The great humility of Rasûlullâh ﷺ - the teacher – in the sense that he scraped off the mucus personally.
4. To express the repugnance of an evil verbally.
5. Removing evil by the hand for the person who is able to do so.
6. Seeking to remove from the mosque something that is disliked or detested.
7. Respect for the mosque and safeguarding it from anything that would make it dirty.
8. Spit, mucus and phlegm are pure despite people having an aversion to them. The proof for this is that

Rasûlullâh ﷺ spat into his clothing and showed them what a person should do when he is overcome by mucus and phlegm and he has no alternative.

9. Spitting does not nullify the salâh. Clearing one's throat also does not nullify the salâh. This is on the condition that while doing this, no speech to the extent of two letters is discerned, or if the person is overcome by spitting or clearing his throat.

10. Respecting the direction of the *qiblah*.

11. If a person has to spit, he should do so to his left side. He should not spit in front of him out of respect for the *qiblah* nor to his right side out of respect for his right side. This rule applies even if it is outside salâh. The person should spit to his left side as long as there is nothing preventing him from doing so. Mu'âdh ibn Jabal ﷺ says: "I never spat to my right ever since I embraced Islam."

12. Considering something to be appealing or repulsive is on the basis of the Sharî'ah – the right side has virtue over the left, the hand has virtue over the leg, and Friday has virtue over the other days.

13. Encouragement to try and do as many good deeds as possible even if the person may be full of good deeds. We learn this from the fact that the Prophet ﷺ scraped off the mucus personally despite being the leader of Prophets and righteous ones.

14. The permissibility of perfuming the mosques.

15. The greatest leader [Muhammad ﷺ] checking and inspecting the condition of the mosques. They are most deserving of this inspection and attention by the leader of the believers because these [mosques] are the

assembly points of the Muslims, their places of worship, their schools of learning, their places of gathering, their places of consultation, the centres of their leaders, the places from which their armies set forth [for jihâd], their places of refuge, the places to which their hearts and souls are attached, and the places where they meet delegations that come to meet them...so how much more they deserve to be inspected and paid attention to!

Hadîth 18: Muslim, Tirmidhî, Nasa'î and Ibn Mâjah narrate from Sulaymân ibn Buraydah who reports from his father from Rasûlullâh ﷺ: A person asked him [Rasûlullâh ﷺ] about the times of salâh. Rasûlullâh ﷺ replied: Offer your salâh with us for these two days [so that you may practically learn the times of salâh].

When the sun passed its zenith [at mid-day], Rasûlullâh ﷺ ordered Bilâl ﷺ to say the *adhân*. He then ordered him to say the *iqâmah* for the *zuhr salâh*. Later on, he said the *iqâmah* for the *'asr salâh* when the sun was quite high and clearly white. He then ordered him to say the *iqâmah* for the *maghrib salâh* when the sun had set. He then ordered him to say the *iqâmah* for the *'ishâ salâh* when the redness on the horizon had disappeared. He then ordered him to say the *iqâmah* for the *fajr salâh* at the break of dawn.

The following day, he offered the *zuhr salâh* when it was much cooler [i.e. not immediately after mid-day]. He delayed the *zuhr salâh* for much longer than the previous day. He read the *'asr salâh* when the sun was slightly high and offered it much later than the previous day. He offered the *maghrib salâh* just before the redness on the horizon could disappear. He offered the *'ishâ salâh* after one third of the night had passed. And he offered the *fajr salâh* when it was quite bright [a short while before sunrise].

Rasûlullâh ﷺ then said: "Where is that person who had asked about the times of salâh?" The man replied: "Here I am O Rasûlullâh!"

Rasûlullâh ﷺ said: "The times of your salâh is in-between what you saw."

In his commentary to *Sahîh Muslim*, Imâm Nawawî *rahmatullâhi 'alayh* says: "This Hadîth teaches us to explain something practically because it is more effective in making things clear. A practical explanation helps the person who asked the question and others who are present as well. We also learn that an explanation should be delayed and given at the time when it is needed [and not before]. This is the way of the majority of scholars."[1]

Hadîth 19: Abû Dâ'ûd, Nasa'î and Ibn Mâjah narrate a Hadîth from 'Amr ibn Shu'ayb from his father and from his grandfather that a person came to Rasûlullâh ﷺ and said: "O Rasûlullâh! How should I perform my ablution?"

Rasûlullâh ﷺ asked for water in a container. He then washed his palms three times, then his face three times, and then his arms three times. He then passed his wet hands over his head. Thereafter he inserted his index fingers into his ears – [in doing this] he passed his wet thumbs over the back of his ear lobes while passing his wet index fingers over the inside of his ear lobes. He then washed his feet three times each. He then said: "This is how ablution is performed. If anyone does any more or any less than this, he has sinned and done wrong." Or, [the narrator is in doubt] "he has done wrong and sinned."

Hadîth 20: Bukhârî narrates on the authority of Mu'âdh ibn 'Abdir Rahmân who says that Ibn Abân informed him saying: "I brought the ablution water to 'Uthmân ibn 'Affân ﷺ while he was sitting on a seat, so he performed his ablution in a beautiful manner. He then said: I saw the Prophet ﷺ performing his ablution while sitting in this very place. He performed his ablution in a beautiful manner and then said:

[1] Imâm Nawawî *rahmatullâhi 'alayh, Sharh Sahîh Muslim*, vol. 5, p. 114.

Whoever performs ablution in this manner, comes to the mosque, offers two *rak'ats* of salâh without occupying himself in any worldly affairs, and then sits down, then all his past sins are forgiven. The Prophet ﷺ then added: Do not be deluded."

Ibn Hajar *rahimahullâh* says that this Hadîth shows that teaching should be done practically because it is more effective on the student. Rasûlullâh ﷺ saying "Do not be deluded" means that do not consider the forgiveness of past sins to include all sins, for if you do so, you will become lax in abstaining from sins and begin relying on their forgiveness through salâh. The reason why you should not become lax is that the salâh which is an expiation of sins is the one that is accepted by Allâh ﷻ. And no one knows whether his salâh is accepted or not. It should be borne in mind that the sins that are forgiven through salâh are the minor ones only. Forgiveness does not include major sins nor those that entail trampling on the rights of fellow humans.[1]

On one occasion Rasûlullâh ﷺ led the salâh for the people while he was on the pulpit so that all of them could see him and they could learn it from his actions and by looking at him.

Hadîth 21: Bukhârî and Muslim narrate on the authority of Sahl ibn Sa'd as-Sâ'idî ﷺ who said: "I saw Rasûlullâh ﷺ standing on the pulpit. He faced the *qiblah* and said *Allâhu akbar*. The people stood behind him. He then recited [some portion of the Qur'ân] and then went into *rukû'*. The people behind him also went into *rukû'*. He then raised his head and walked back a little [without turning around]. He then prostrated onto the ground. Thereafter he returned to the pulpit, recited [a portion of the Qur'ân] and went into *rukû'*. He then raised his head and walked back a little till he prostrated onto the ground. When

[1] Al-Hâfiz ibn Hajar, *Fathul Bârî*, vol. 1, p. 228 and vol. 11, p. 214.

he completed [his salâh] he turned to the people and said: O people! I did this so that you may follow me and you may learn my method of offering salâh."

In his commentary to *Sahîh Muslim*, Imâm Nawawî *rahmatullâhi 'alayh* says: "Rasûlullâh ﷺ explained to them that his climbing the pulpit and offering salâh on it was solely to teach them and so that all of them could see his actions, as opposed to if he was standing on the ground for none except those who were close to him would have seen him."[1]

Hâfiz ibn Hajar *rahmatullâhi 'alayh* writes: "We learn from the Prophet's ﷺ words 'O people! I did this so that you may follow me and you may learn my method of offering salâh' that the wisdom behind offering his salâh at the top of the pulpit was so that he who would not have been able to see him offering salâh on the ground would now be able to see him. We learn from this incident that if a person does something unusual [e.g. offering salâh on the pulpit in this incident] he should explain the reason for doing this to his associates and followers. The following points are also learnt from this incident: (1) it is permissible to practically teach the congregation the different postures of salâh, (2) slight or minor movements are permissible in salâh, major movements in salâh are permissible if done separately [e.g. walking backwards in this incident], (3) it is preferable to use the pulpit because it is easier to see the person speaking and easier to hear him."[2]

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[1] Imâm Nawawî *rahmatullâhi 'alayh*, *Sharh Sahîh Muslim*, vol. 5, p. 75.

[2] Al-Hâfiz ibn Hajar *rahmatullâhi 'alayh*, *Fathul Bârî*, vol. 2, p. 331.

Hadîth 22: Abû Dâ'ûd and Ibn Mâjah narrate on the authority of Abû Sa'îd al-Khudrî ﷺ that Rasûlullâh ﷺ passed by a boy who was skinning a sheep. So Rasûlullâh ﷺ said to him: "Move aside so that I may show you [how to skin]." Rasûlullâh ﷺ inserted his hand between the skin and flesh of the animal. In so doing, his hand till his armpits disappeared under the skin of the animal. He then said: "O boy! This is how you should skin an animal." Rasûlullâh ﷺ then continued on his way and led the salâh for the people without performing ablution. [He did not perform ablution because there was no need to do so and he had not done anything that would nullify his ablution].

2. Rasûlullâh ﷺ teaches aspects of the Sharî'ah in stages

The Prophet ﷺ used to consider a gradual approach in teaching. He used to present the most important aspects first and then the less important and so on. He used to teach little by little, portion by portion so that this could be easily absorbed and more effective on the heart as regards memorizing and understanding [what has been taught].

Hadîth 23: Ibn Mâjah narrates on the authority of Jundab ibn 'Abdillâh ﷺ who said: "We were with the Prophet ﷺ - a group of youngsters close to the age of maturity. We learnt what was îmân before we could learn the Qur'ân. Thereafter we learnt the Qur'ân. In so doing, we increased our îmân."

Hadîth 24: Bukhârî and Muslim narrate on the authority of Ibn 'Abbâs ﷺ who said: "The Prophet ﷺ sent Mu'âdh ﷺ to Yemen. [When sending him, he advised him thus]: You will come to a people of the Book [Jews and Christians]. You should therefore invite them towards bearing testimony that there is none worthy of worship but Allâh and that I am the Messenger of Allâh. If they accept this, inform them that Allâh made zakâh compulsory upon them. This zakâh is taken from their affluent ones and given to their poor people. If they accept this, abstain from their valuable wealth. Fear the cry of the oppressed for there is no barrier between him and Allâh."

Among the important lessons of this Hadîth is that when inviting towards Allâh ﷻ and teaching [the religion of Allâh ﷻ] one must start with the most important aspects. Asking a person to act on all the demands of the Sharî'ah at one time would estrange him. Similarly, presenting all the different sciences at once to a student would cause him to lose and forget everything.

In his *Sahîh*, Imâm Bukhârî *rahmatullâhi 'alayh* has a sub-chapter titled "Knowledge before words and actions". Under this sub-chapter he writes: "A *rabbânî* is he who teaches the

people 'small' knowledge before teaching them 'big' knowledge." In explaining this statement of Imâm Bukhârî *rahmatullâhi 'alayh*, Hâfiz Ibn Hajar *rahmatullâhi 'alayh* writes: "'small' knowledge refers to things that are clear and obvious while 'big' knowledge refers to things that are intricate. Another explanation of this is that a *rabbânî* teaches the people the specifics before going on to teach them the general rules, or the subsidiary matters before going on to teach them the principles, or teaches them the introductory matters before going on to teach them the objectives."[1]

Ibn 'Abdil Barr *rahmatullâhi 'alayh* narrates on the authority of Yûnus ibn Yazîd who said: Ibn Shihâb said to me: "O Yûnus! Do not try to contend with knowledge because it is valleys after valleys. Whichever one you start with, it will break you before you can reach it. Therefore, acquire it [gradually] with the passage of days and nights. Do not acquire knowledge all at once because whoever tries to acquire it all at once, loses it all at once. Therefore, acquire little by little with the passage of days and nights."[2]

Hadîth 25: Imâm Ahmad *rahmatullâhi 'alayh* narrates on the authority of Muhammad ibn Fudayl on the authority of Abû 'Abdir Rahmân who said: One of the companions of the Prophet ﷺ who used to teach us, narrated to us that Rasûlullâh ﷺ used to teach them ten verses. They would not learn the next ten verses until they learnt what knowledge there was in these first ten and what they could practice upon [from these first ten].

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[1] Al-Hâfiz ibn Hajar *rahmatullâhi 'alayh*, *Fathul Bârî*, vol. 1, p. 162.

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3. Rasûlullâh ﷺ follows a moderate way in teaching and in trying to remove boredom [from his students]

Rasûlullâh ﷺ used to take into consideration the times and circumstances of his companions when advising and teaching them so that they do not get bored. In doing this, he used to follow a moderate and equitable way.

Hadîth 27: Bukhârî and Muslim narrate on the authority of Shaqîq who said: We were sitting at the door of 'Abdullâh ibn Mas'ûd ﷺ awaiting his arrival. [While waiting for him], Yazîd ibn Mu'âwiyah an-Nakha'î passed by us, so we said to him: Inform him ['Abdullâh ibn Mas'ûd] that we are waiting for him. Yazîd then went inside and 'Abdullâh came out to us soon thereafter. He addressed us [saying]: "I have been informed that you were waiting for me. The only reason why I did not come all this time to you was that I did not want to cause you to become bored and weary. Rasûlullâh ﷺ used to take us into due consideration [and inquire about our circumstances] when giving us advice out of fear that we do not become tired and bored."

This means that he used to teach us some days and he used to leave us alone on some days so that we do not become bored. This was out of his kindness. He did this so that when we learnt from him, we would do so very energetically, with interest and enthusiasm – not with restlessness and boredom whereby he will defeat his purpose.

Hadîth 28: Bukhârî and Muslim narrate on the authority of Mansûr on the authority of Shaqîq Abû Wâ'il who said: "'Abdullâh [ibn Mas'ûd ﷺ] used to advise the people every Thursday. A person said to him: 'O Abû 'Abdur Rahmân [this was his title], we like listening to you and we look forward to it. We would like you to advise us everyday.' He replied: 'The only thing that is preventing me from doing so is that I would not like you to become bored and weary. I take you and your circumstances into consideration when advising you just as Rasûlullâh ﷺ used to do so out of fear that we do not become tired and bored.'"

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Hâfiz ibn Hajar *rahmatullâhi 'alayh* says: "It is learnt from this Hadîth that it is preferable to abstain from continuity [without any rest] when doing good deeds lest the person becomes weary. Although continuity [in good deeds] is desirable, it is of two types: (1) continuity on a daily basis without any difficulty whatsoever, or (2) continuity on every alternate day. The day of abstaining [from that particular deed] will be in order to give the body and mind a rest [and not due to laziness]. Obviously, these types will differ on the basis of different circumstances and with different people. The rule of thumb is necessity together with taking one's enthusiasm into consideration."[1]

Hadîth 29: Bukhârî and Muslim narrate on the authority of Anas ibn Mâlik ﷺ that Rasûlullâh ﷺ said: "Make things easy [for the people] and do not make things difficult [for them]. Give them glad tidings and do not alienate them."

Imâm Nawawî *rahmatullâhi 'alayh* says: "This Hadîth commands us to give glad tidings of Allâh's grace, the grand rewards [that He has in store for us], His abundant gifts and His all-encompassing mercy. And prohibits us from alienating the people by confining ourselves to mentioning frightening things and different types of threats without mentioning glad tidings as well. Moreover, we learn that we should try to bring closer those who have recently embraced Islam and we should abstain from being strict on them. The same rule would apply to youngsters who are close to maturity, to those who have just reached maturity, and to those who recently repented from their sins – kindness should be shown to all of them and they should be taught to fulfill the different acts of obedience gradually.

[1] Al-Hâfiz ibn Hajar *rahmatullâhi 'alayh*, *Fathul Bârî*, vol. 1, p. 163.

The orders of Islam were promulgated gradually. When ease was given to a person who just started doing acts of obedience or to a person who wanted to do them, these acts became easy for him to fulfill and eventually led him to increase these acts of obedience. But when they were made difficult upon him, he almost did not do them, and if he did them, he either did not continue doing them or did not enjoy doing them."[1]

Hâfiz ibn Hajar *rahmatullâhi 'alayh* says: "The same rule applies to knowledge – it must be imparted gradually. This is because if something is simple at the beginning, it is attractive to the person who has just started it and he would receive it happily. In most cases, the outcome of this would be an increase [or progress] in that field of knowledge as opposed to had it been difficult at the beginning."[2]

Hadîth 30: [A similar Hadîth is narrated by] Muslim on the authority of Abû Mûsâ al-'Ash'arî ﷺ who said: "When Rasûlullâh ﷺ used to send anyone for any of his tasks, he would say [to the person]: 'Give glad tidings to the people and do not alienate them. Make things easy [for them] and do not make things difficult [for them]."

[1] Imâm Nawawî *rahmatullâhi 'alayh*, *Sharh Sahîh Muslim*, vol. 12, p. 41.

[2] Al-Hâfiz ibn Hajar *rahmatullâhi 'alayh*, *Fathul Bârî*, vol. 1, p. 163.

4. Rasûlullâh ﷺ takes into consideration the individual differences of his students

Rasûlullâh ﷺ was extremely watchful of the individual differences of the students whom he addressed and who questioned him. He therefore addressed each one according to the level of his understanding and in a way that was appropriate to that person's position. He used to be watchful of those who were beginners. He therefore did not teach them what he used to teach to the senior students. He used to answer the question of each person according to what was important to that person and according to what was appropriate to that person's situation.

Hadîth 31: Bukhârî and Muslim narrate on the authority of Anas ibn Mâlik ﷺ who said: "Rasûlullâh ﷺ was on his camel and Mu'âdh ibn Jabal ﷺ was sitting directly behind him. [Rasûlullâh ﷺ said to him]: O Mu'âdh! He replied: Here I am, O Rasûlullâh and I am pleased to be with you. Rasûlullâh ﷺ said: O Mu'âdh! He replied: Here I am, O Rasûlullâh and I am pleased to be with you. Rasûlullâh ﷺ said: O Mu'âdh! He replied: Here I am, O Rasûlullâh and I am pleased to be with you.

Rasûlullâh ﷺ said: "When a person sincerely testifies that there is none worthy of worship but Allâh and that Muhammad is His servant and Messenger, Allâh ﷻ makes him forbidden to the fire." [Mu'âdh] said: "Should I not inform the people about this so that they may take glad tidings from this?" He replied: "No. Because if you do so, they will become lax." Mu'âdh ﷺ eventually informed the people about this at the time of death fearing that if he did not inform them, he would be committing a sin [of concealing knowledge].

Do not give them these glad tidings because they will abstain from doing good actions relying on the outward meaning of these words that mere testimony to the oneness of Allâh and in the messenger-ship [of Rasûlullâh ﷺ] are sufficient for

salvation from the fire. And they will not realize that the meaning of this is that these two testimonies entail fulfilling their rights as regards obedience to Allâh and obedience to His Messenger ﷺ in all injunctions and regulations.

This Hadîth shows that it is necessary that a people in whom precision and clear understanding are found be set aside for intricate knowledge and that such knowledge should not be imparted to those who are not worthy of it and to those of whom it is feared that they may be lax in this regard or lie back on their laurels due to their lack of understanding.[1]

Hâfiz Ibn Rajab says: "The *'ulamâ'* say: 'It can be derived from this prohibition to Mu'âdh ﷺ that he should not convey these glad-tidings lest the people become lax, that Traditions which contain concessions should not be mentioned openly among the masses so that they do not misunderstand the actual import of them. Mu'âdh ﷺ heard such Traditions but these only served to increase his efforts in doing good deeds and in fearing Allâh ﷻ. As for he who has not reached his rank, it is not far-fetched that he may become lax after relying on the outward meaning of this Hadîth.'"[2]

This approach of abstaining from narrating every single Hadîth to every single person continued among the Sahâbah and the scholars who came after them. Imâm Bukhârî *rahmatullâhi 'alayh* narrates from 'Alî ﷺ who said: "Narrate to the people that which they are acquainted with. Would you like that Allâh ﷻ and His Messenger ﷺ be rejected?" Âdam ibn Abî Iyâs adds

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[1] Al-Badr al-'Aynî, *'Umdatul Qârî*, vol. 2, p. 208.

[2] 'Allâmah Shabbîr Ahmad al-'Uthmânî, *Fathul Mulhim*, vol. 1, p. 588.

the words: "and leave out what they do not know" to this Hadîth.

The meaning of "that which they are acquainted with" is that which they understand. And the meaning of "what they do not know" is that whose understanding causes them confusion. As for the words: "Would you like that Allâh ﷻ and His Messenger ﷺ be rejected?" – this means that if a person hears something that he does not understand and which he does not conceive to be possible, he will believe it to be impossible out of ignorance. He will therefore not believe in its existence. Then if something of this nature is reported from Rasûlullâh ﷺ, he will necessarily reject it. And rejecting the words of Rasûlullâh ﷺ entails rejecting Allâh ﷻ.

Hâfiz Ibn Hajar *rahmatullâhi 'alayh* says: "In this Hadîth there is proof that something that is confusing should not be mentioned before the masses. Similar is the opinion of Ibn Mas'ûd ﷺ when he says: 'No sooner you relate a Hadîth to a people who cannot fathom it, it becomes a source of distress and tribulation for some of them.'" (Narrated by Muslim in the introduction to his *Sahîh*, vol. 1, p. 76)

"Among those who dislike narrating certain Traditions to the exclusion of others are: (1) Imâm Ahmad *rahmatullâhi 'alayh* with regard to the Traditions which outwardly show going against the leader, (2) Imâm Mâlik *rahmatullâhi 'alayh* with regard to the Traditions that mention the attributes [of Allâh], i.e. those that outwardly portray similarity [to human attributes], (3) Imâm Abû Yûsuf *rahmatullâhi 'alayh* with regard to Traditions in which peculiar words are mentioned (*Gharîbul Hadîth*), (4) Abû Hurayrah ﷺ, Hudhayfah ﷺ and others who came before the previous three imâms also hold the same view."

"The general rule of this is that if a Hadîth apparently supports an innovation, when its actual import is something else, then it

is desirable to hold back such a Hadîth from a person of whom it is feared that he may act on its outward meaning. And Allâh ﷻ knows best."[1]

This is a very important principle in the field of teaching, viz. the teacher should take into consideration the extent of his student's intelligence and understanding. He should therefore impart to him what his intellect can bear, and hold back from him whatever is beyond him.

Imâm Ghazzâlî *rahmatullâhi 'alayh* says: "Among the duties of a teacher is that he should confine himself to the extent of the student's understanding. He should therefore not impart to him something that his intellect cannot fathom or else he will keep him away [from learning] or cause him to feel foolish. Bearing this principle in mind, the teacher will be following the leader of humanity, Muhammad ﷺ, for he used to take this into consideration when teaching, narrating, lecturing, etc. He would unfold the facts if he knew that his student will understand it by himself."

"It is not appropriate for a knowledgeable person to impart everything to everyone. This rule is applicable if the student understands what he has been taught, but cannot benefit from it. It is therefore more serious to teach him something that he cannot even understand! A person rightly said: 'Measure each person according to the extent of his intellect, and weigh him according to his understanding till you are satisfied with him and he can derive benefit from you. If not, rejection will result due to differences in the standard measure.'"

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[1] Al-Hâfiz ibn Hajar *rahmatullâhi 'alayh*, *Fathul Bârî*, vol. 1, p. 225.

"Allâh ﷻ says: 'Do not give your wealth to foolish people.' Bringing our attention to the fact that safeguarding knowledge from those who will destroy and harm it is far more important. The wrong of giving something to someone who does not deserve it is no less than the wrong of refusing to give someone who deserves it."

"A student who is weak should be taught things that are clear and appropriate to his intellect. The teacher should not tell him that there is something more intricate in this manner, and yet he withholds it from him. By doing so, the teacher will cause such a student to have no desire for the clear facts that have been taught to him, this will disturb him emotionally, and he will also think that the teacher is acting miserly towards him. The student will experience all this because every person thinks that he is worthy of every intricate fact and knowledge."

"In fact, intricate facts should not be delved into with the masses. Rather, a teacher should only teach them the different acts of worship, and the importance of honesty in their dealings which they are engaged in all the time. He should fill their hearts with desire for paradise and fear of hell just as the Qur'ân had done so. He should not cause any doubt or misgiving in their hearts. At times such a doubt may remain in a person's heart and it will be very difficult to remove, thereby causing his wretchedness and destruction."[1]

Imâm Abû Amr ibn as-Salâh says: "I think that the reason why Mu'âdh ﷺ related this Hadîth at the time of his death despite Rasûlullâh ﷺ prohibiting him from doing so is that Rasûlullâh ﷺ prohibited him from giving this glad tiding to one and all out

[1] Imâm al-Ghazzâlî *rahmatullâhi 'alayh*, *Ihyâ' 'Ulûmid Dîn*, vol. 1, pp. 57-58.

of fear that he who has no knowledge and experience will become proud [of merely making the testimony of îmân] and he will become lax. Despite this, Rasûlullâh ﷺ conveyed this glad tiding specifically to he whom he felt would be safe from pride and becoming lax from among those who have been endowed with thorough knowledge of the facts. He thus informed Mu'âdh ﷺ. The latter also followed this way of Rasûlullâh ﷺ in the sense that he too only informed certain people whom he felt were worthy of it. The reason why he conveyed this glad tiding is that he feared the sin of concealing knowledge from those who were worthy of it. And Allâh ﷻ knows best."[1]

Hadîth 32: Imâm Ahmad *rahmatullâhi 'alayh* narrates on the authority of 'Abdullâh ibn 'Amr ibn al-'Âs ﷺ who said: We were in the company of Rasûlullâh ﷺ when a young man came to him and asked: 'O Rasûlullâh! Can I kiss my wife while I am fasting?' Rasûlullâh ﷺ said: 'No.' Thereafter an old man came and asked: 'Can I kiss my wife while I am fasting?' Rasûlullâh ﷺ said: 'Yes.' [The narrator says]: We began looking at each other [in surprise over the difference in Rasûlullâh's ﷺ reply]. So Rasûlullâh ﷺ said: 'I know why you all are looking at each other. The old man can control himself.'"

Since the old man can control himself, there is no fear that he will void his fast by engaging in intercourse. As for the young man, kissing will lead him to intercourse or ejaculation thereby voiding his fast. Rasûlullâh's ﷺ reply thus differed on the basis of differences in the condition of those who asked him questions.

Hadîth 33: Bukhârî and Muslim narrate on the authority of 'Abdullâh ibn 'Amr ﷺ who said: "A person came to Rasûlullâh ﷺ asking him permission to participate in jihâd. Rasûlullâh ﷺ asked him: 'Are your

[1] Imâm Abû Amr ibn as-Salâh, *Sharh Sahîh Muslim*, p. 185.

parents alive?' He replied: 'Yes.' Rasûlullâh ﷺ said: 'Your jihâd is with them.'"

In other words, if you have parents, you should make all your endeavours in being kind to them and doing good to them. For you, this is equivalent to fighting the enemy and waging jihâd.

Hadîth 34: Muslim narrates on the authority of 'Abdullâh ibn 'Amr ibn al-'Âṣ ﷺ who said: "A person came to the Prophet of Allâh ﷺ and said: 'I give you my pledge of allegiance for emigration and jihâd. I seek reward from Allâh.' Rasûlullâh ﷺ asked: 'Are any of your parents alive?' He replied: 'Yes. In fact, both are alive.' Rasûlullâh ﷺ said: 'And you are still seeking reward from Allâh?!' He replied: 'Yes.' Rasûlullâh ﷺ said: 'Go back to your parents and treat them kindly.'"

This was the reply of Rasûlullâh ﷺ despite it being well known that he used to encourage the people to participate in jihâd and to emigrate. However, Rasûlullâh ﷺ took due consideration of the condition of the person who asked this question. He felt that treating his parents kindly is more important and more virtuous for this person.

The difference in Rasûlullâh's ﷺ replies on account of the different conditions, circumstances and abilities of those who questioned him is a vast chapter with numerous examples in the books of the pure Sunnah. Included in this are the different words of advice which he gave to those who asked him for advice. He thus gave a different advice to each person. The reason behind this is the difference in circumstances of those who asked for such advice.

Hadîth 35: Imâm Aḥmad and Tirmidhî narrate on the authority of Abû Dharr ﷺ who said: "I said: 'O Rasûlullâh! Advise me.' He replied: 'I advise you to fear Allâh wherever you may be. That you follow an evil deed with a good deed so that the latter wipes out the effect of the former. That you deal with people in a noble manner.'"

Hadîth 36: Bukhârî and Tirmidhî narrate on the authority of Abû Hurayrah ﷺ who said: "A person said to the Prophet ﷺ: 'Advise me with something. Do not give me a very long advice so that I could remember whatever you say.' Rasûlullâh ﷺ replied: 'Do not become angry.' The person repeated the same request several times and each time Rasûlullâh ﷺ said to him: 'Do not become angry.'"

The words "Do not become angry" mean: "do not present yourself in situations that would cause you to become angry and for matters which would cause you to become angry. This is because anger in itself is in the nature of man and can never be removed from his temperament. Another meaning of this is that you should not do what your anger dictates to you or causes you to do be they of words or deeds."[1]

Hadîth 37: Bukhârî and Muslim narrate on the authority of Abû Hurayrah ﷺ who said: "A Bedouin came to Rasûlullâh ﷺ and said: 'O Rasûlullâh! Show me a deed which if I carry out, I will enter paradise.' Rasûlullâh ﷺ replied: 'Worship Allâh, do not ascribe anything to Him. Establish the prescribed ṣalâh, give the prescribed zakâh and fast in the month of Ramaḍân.' The person replied: 'I take an oath by Him in whose hands is my life that I will never do anything more than this nor anything less.' When this person turned and went away, Rasûlullâh ﷺ said: 'If anyone would like to see someone from the people of paradise, he should look at this person.'"

This statement "If anyone would like to see someone from the people of paradise, he should look at this person," is sometimes made by some people in praising some pious people. However, we should abstain from making such a statement because it means that we are saying with certainty that such and such a person is from among the people of paradise. Knowledge

[1] Al-Badr al-'Aynî, *'Umdatul Qâri*, vol. 22, p. 164.

thereof is known only to Allâh ﷻ and His Messenger ﷺ through divine revelation. I [‘Abdul Fattâh Abû Ghuddah *rahmatullâhi ‘alayh*] have felt it important to bring this to the attention of the reader.

Hadîth 38: Tirmidhî and Ibn Mâjah narrate on the authority of ‘Abdullâh ibn Busr ﷺ who said: "A man said: ‘O Rasûlullâh! The injunctions of Islam are too many for me. Inform me of something which I could hold on to.’ Rasûlullâh ﷺ said: ‘Your tongue should always remain moist with the remembrance of Allâh.’"

Hadîth 39: Muslim, Tirmidhî and Ibn Mâjah narrate on the authority of Sufyân ibn ‘Abdullâh ath-Thaqafî ﷺ who said: "I said: ‘O Rasûlullâh! Tell me something about Islam regarding which I will not ask anyone after you.’ Rasûlullâh ﷺ said: ‘Say: ‘I believe in Allâh.’ And then remain steadfast.’" These are the words as narrated by Muslim.

The words as narrated by Tirmidhî and Ibn Mâjah are: "I said: ‘O Rasûlullâh! Relate to me something which I could hold on to.’ Rasûlullâh ﷺ said: ‘Say: ‘My Sustainer is Allâh.’ And then remain steadfast.’ I asked: ‘O Rasûlullâh! What is it that you fear the most against me?’ Rasûlullâh ﷺ held his own tongue and said: ‘This.’"

Hadîth 40: Tirmidhî narrates on the authority of ‘Uqbah ibn ‘Âmir ﷺ who said: "I said: ‘O Rasûlullâh! What is salvation?’ He replied: ‘Have control over your tongue, let your house be sufficient for you, and cry over your mistakes.’"

There are other Traditions in which different words of advice and admonition of Rasûlullâh ﷺ are related in due consideration of the conditions, circumstances and needs of those who asked the question. Included among this, are the different replies of Rasûlullâh ﷺ to the question as regards the most virtuous or most beloved deed in the sight of Allâh ﷻ. Rasûlullâh ﷺ replied to each person as he felt most virtuous or most important to that person or at the time of his asking after bearing in mind the person’s needs and circumstances.

Hadîth 41: Bukhârî and Muslim narrate on the authority of ‘Abdullâh ibn ‘Amr ﷺ that a person asked Rasûlullâh ﷺ: "Which characteristic of Islam is the best?" Rasûlullâh ﷺ replied: "That you feed [people] and that you greet those whom you know and those whom you do not know." [i.e. you should greet everyone]

Hadîth 42: Muslim narrates on the authority of ‘Abdullâh ibn ‘Amr ﷺ that a person asked Rasûlullâh ﷺ: "Which Muslim has the best characteristic?" Rasûlullâh ﷺ replied: "He from whom the Muslims are safe from his tongue and hand."

Hadîth 43: Bukhârî and Muslim narrate on the authority of Abû Hurayrah ﷺ who said: "Rasûlullâh ﷺ was asked: ‘Which deed is the most virtuous?’ He replied: ‘Belief in Allâh and His Messenger.’ He was asked: ‘Then which?’ He replied: ‘Jihâd in the cause of Allâh.’ He was asked: ‘Then which?’ He replied: ‘An accepted hajj.’"

Hadîth 44: Bukhârî and Muslim narrate on the authority of ‘Abdullâh ibn Mas‘ûd ﷺ who said: "I asked Rasûlullâh ﷺ: ‘Which deed is the most virtuous?’ And in another narration, ‘Which deed is the most beloved in the sight of Allâh?’ He replied: ‘Offering salâh at its appropriate time.’ I asked: ‘Then which deed?’ He replied: ‘Kindness to parents.’ I asked: ‘Then which deed?’ He replied: ‘Jihâd in the cause of Allâh.’ I then stopped asking him solely out of consideration to him."

In other words, I did not ask him about the other deeds and their order of virtue out of due consideration and kindness to Rasûlullâh ﷺ. From here we learn that the student should be kind to his teacher, should take his circumstances into consideration, and show compassion to him.

Hadîth 45: Abû Ya‘lâ narrates on the authority of a person from the Khath‘am tribe who said: "I came to Rasûlullâh ﷺ while he was in a group of his companions. I said to him: ‘Are you the one who claims that he is a Messenger of Allâh?’ Rasûlullâh ﷺ replied: ‘Yes.’ I asked: ‘O Rasûlullâh! Which deed is the most beloved to Allâh?’ He replied:

'Belief in Allâh.' I asked: 'O Rasûlullâh! Then which deed?' He replied: 'Maintaining ties of kinship.' I asked: 'O Rasûlullâh! Then which deed?' He replied: 'Commanding good and prohibiting evil.' I asked: 'O Rasûlullâh! Which deed is the most disliked by Allâh?' He replied: 'Ascribing partners to Allâh.' I asked: 'O Rasûlullâh! Then which deed?' He replied: 'Severing ties of kinship.' I asked: 'O Rasûlullâh! Then which deed?' He replied: 'Commanding evil and prohibiting good.'"

There are other Traditions of this nature wherein the replies with regard to the most virtuous and most beloved deeds differ. The difference in these replies is based on taking into consideration the individual differences between individuals and groups or the time of their question. Rasûlullâh ﷺ thus informed each one according to what the questioner was in need of, what aspects of Islam he had not yet perfected, had not yet reached his knowledge, regarding what he had an inclination towards, or regarding what was appropriate to him. Alternatively, he informed the questioner of what was more virtuous than other deeds at the time of his question. For example, jihâd was the most virtuous of deeds in the beginning because it was the means to upholding other deeds and being able to fulfil them. The various proofs assist one another in proving that salâh is more virtuous than zakâh. Despite this, at the time of seeing to the needs of a person who is in distress, zakâh is more virtuous.

Some of the differences in this regard could be because of the difference in the words of the questioners, and in the consideration given by Rasûlullâh ﷺ to the different points of preference and matters of peculiarity. This is because they are not confined to one attribute and one aspect. Rather, the types of virtue are multifarious. The ranks of virtue and the stages of good are different. The difference in the reply in some of the Traditions could be based on the consideration which Rasûlullâh ﷺ gave to the individual differences between the

different points of preference and reasons for goodness. This is not the place to further explain each of these points and reasons.

The Prophet ﷺ, he is the teacher, the guide to the right way with insight and foresight. He enlightens each person according to what he needs and what is appropriate to him. May Allâh ﷻ send salutations and peace upon him and his family.

5. Rasûlullâh ﷺ teaches through dialogue and questioning

One of Rasûlullâh's ﷺ most salient methods of teaching was through dialogue and questioning in order to prompt the attention of the listeners, to instil in them a desire for the answer, and to stimulate their minds to find an answer so that the answer of the Prophet ﷺ - if they are unable to provide an answer – will be the easiest to understand and have the greatest impact on their minds.

Hadîth 46: Bukhârî and Muslim narrate on the authority of Abû Hurayrah ﷺ who said: "Rasûlullâh ﷺ said: 'Inform me that if there was a river by the door of one of you, and you were to bath therein five times daily, will any dirt remain on him?' They replied: 'No dirt will remain on him.' Rasûlullâh ﷺ said: 'That is the similitude of the five salâhs – Allâh ﷻ wipes off the sins therewith.'"

Among the educational matters in this noble Hadîth – as regards the methodology of using dialogue – is the giving of an example that is concrete in order to explain something that is abstract so that this new idea will be clearer in the mind of the student. The point of similarity in this example is that just as a person becomes dirty by distinguishable dirt on his body and clothes, and that a sufficient amount of pure water will purify him of all this dirt, in like manner, the five salâhs purify a person from the filth of sins and mistakes.

Hadîth 47: Imâm Ahmad narrates on the authority of 'Abdullâh ibn 'Amr ibn al-'Âs ﷺ who said: "I heard Rasûlullâh ﷺ saying: 'Do you know who is a Muslim?' The Sahâbah ﷺ replied: 'Allâh and His Messenger know best.' Rasûlullâh ﷺ said: 'A Muslim is he from whose tongue and hands other Muslims are safe.' He asked: 'Do you know who is a believer?' The Sahâbah ﷺ replied: 'Allâh and His Messenger know best.' Rasûlullâh ﷺ said: 'He is the one in whom the believers

place their trust over their lives and wealth. And a *muhâjir* is he who abandons evil and abstains from it.'"

Hadîth 48: Muslim narrates on the authority of Abû Hurayrah ﷺ who said: "Rasûlullâh ﷺ said: 'Do you know who is a bankrupt person?' The Sahâbah ﷺ replied: 'The bankrupt person among us is he who has neither any *dirham* nor any possessions.' Rasûlullâh ﷺ said: 'The bankrupt person in my *ummah* is he who comes on the day of resurrection with [good deeds like] salâh, fasting and zakâh. Together with this, he comes in a state that he had sworn this person, accused this person, devoured the wealth of this person, shed the blood of this person, and struck this person. Each of these persons will be given from his good deeds. If all his good deeds are finished before he can pay back all these persons, their evil deeds will be taken and cast onto him. He will then be flung into the fire.'"

Rasûlullâh's ﷺ initial question to them and then explaining the answer to his question was in order to gain their attention that real bankruptcy is the bankruptcy on the day of resurrection.

Among the most well known examples of a dialogue is the Hadîth of Jibra'îl ﷺ wherein the fundamentals of îmân are taught. This Hadîth was narrated by 'Umar ibn al-Khattâb ﷺ and other Sahâbah ﷺ. The most important fundamentals of îmân are presented before the Sahâbah ﷺ in the form of a dialogue between the Prophet ﷺ and Jibra'îl ﷺ in order to teach them the salient features of their religion.

Hadîth 49: Muslim and others narrate on the authority of 'Umar ibn al-Khattâb ﷺ who said: "While we were in the company of Rasûlullâh ﷺ one day, a person appeared before us wearing pure white clothes and having pitch black hair. The effects of travelling were not seen on him nor did any of us know him. He came forward till he sat in front of the Prophet ﷺ. He then leaned his knees against his [Rasûlullâh's ﷺ] knees and placed his hands on his own thighs [as an obedient student ought to do before his teacher].

The man then said: 'O Muḥammad! Tell me about Islam.' Rasûlullâh ﷺ said: 'Islam means that you bear testimony that there is none worthy of worship but Allâh and that Muḥammad is the Messenger of Allâh. That you establish the ṣalâh, give the zakâh, fast in the month of Ramaḍân and make pilgrimage to the House [Ka'bah] if you are able to undertake the journey.'

The man said: 'You are correct.' ['Umar ﷺ] says: 'We were very surprised at him because he posed the question and also affirmed the reply.'

The reason for the surprise is that in most cases, when a question is posed, it means that the person posing the question is ignorant of what he is asking. On the other hand, affirming the answer means the person posing the question has knowledge thereof [and therefore should not be posing the question in the first place]. What is more surprising is that the reply which Rasûlullâh ﷺ gave cannot be known by anyone except through him. And this person was not known to have even met Rasûlullâh ﷺ let alone hearing anything from him. According to some Traditions of this Ḥadîth, the following words are mentioned: 'We did not see a person like this. It was as though he was teaching Rasûlullâh ﷺ, saying to him: 'You are correct, you are correct.'

The man then said: 'Tell me about îmân.' Rasûlullâh ﷺ replied: 'That you believe in Allâh, His angels, His Books, His Messengers, the last day, and that you believe in predestination – the good and bad thereof.' The man said: 'You are correct.'

The man then said: 'Tell me about *iḥsân.*' Rasûlullâh ﷺ replied: 'This means that you should worship Allâh as though you are seeing Him. But if you cannot see Him, He is certainly seeing you.'

Imâm Nawawî *raḥmatullâhi 'alayh* says: If we were to assume someone standing for some act of worship and he is seeing Allâh ﷻ, he will not leave out a single thing which he is able to

as regards humility, submission, beautiful manner [of worship]. his outward and inner self being the same as regards fulfilling this act in the best way possible. Rasûlullâh ﷺ said that you should worship Allâh ﷻ in all situations as you would worship Him while you are actually seeing Him. This perfection [in worship] while seeing Him is based on the person's knowledge that Allâh ﷻ is watching him. A person will therefore not display any shortcoming in this situation because he knows that Allâh is watching him. This is experienced despite the person not really seeing Allâh ﷻ. He should therefore act according to His dictates.

The import of these words is to urge the person to be fully devoted in his worship and to be mindful of his Sustainer in being completely humble and submissive before Him. The ṣûfîs recommend that a person should sit in the company of the pious so that this will prevent him from displaying any shortcomings out of respect and diffidence for them. If this is the case by sitting in the company of the pious, how much more it will be if it is with Allâh ﷻ who is always watching him both in private and in public?!

The crux of this Ḥadîth is that you will take into consideration the above-mentioned etiquette if you see Allâh and He sees you. This is because He sees you and not because you see Him. For He sees you all the time. You should therefore worship Him in the best way possible even if you do not see Him. These words [of the Ḥadîth] can be rephrased as: 'If you cannot see Him, continue worshipping Him in the best way, because He certainly sees you.'

The above explanation of this Ḥadîth is a great principle of Islam, and an important injunction for the Muslims. It is the main issue of the *ṣiddîqîn* (the truthful), the ultimate goal of the *sâlikîn* (those treading the path to Allâh ﷻ), the treasure of the *'ârifîn* (those who have gained the recognition of Allâh ﷻ) and

the nature of the righteous. It is from among the all-embracing statements that were given to Rasûlullâh ﷺ.[1]

The man then said: 'Tell me about the hour.' Rasûlullâh ﷺ replied: 'The one who is questioned does not know any more than the one who is asking.'

Rasûlullâh ﷺ did not say: 'I do not know more than you in this regard', in order to point out that everyone does not have knowledge thereof. And in order to inform those who were listening that this is the situation with every person who asks or is asked about the time of resurrection.

Imam Nawawî *rahmatullâhi 'alayh* says: "We can deduce from this that if an *'âlim*, a *mufti* and others are asked about something that they do not know, they should say 'I do not know.' This will not reduce his status in any way. In fact, it will prove his faithfulness, piety and abundance of knowledge."[2]

The man said: 'Tell me the signs thereof [of the final hour].' Rasûlullâh ﷺ said: 'A slave-girl will give birth to her master. You will see the bare-footed, the naked paupers and shepherds competing with each other in building lofty buildings.'

This is a figurative expression. What it means is that disobedience to parents will be widespread. A child will thus treat his own mother as a master treats his slave-girl by being abusive to her, striking her and asking her to serve him.

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[1] 'Allâmah Shabbîr Ahmad al-'Uthmânî *rahmatullâhi 'alayh*, *Fathul Mulhim*, vol. 1, pp. 482-483.

[2] Imâm Nawawî, *Sharh Sahîh Muslim*, vol. 1, p. 158.

The purpose of this is to demonstrate a complete change in conditions in the sense that those who live in rural areas will take over power and gain power by force. Their wealth will increase and they will occupy themselves in constructing buildings and being proud of them. There are similar Traditions in this regard: "The final hour will only take place when a wretched person who is the son of a wretched person will be the happiest with this world." "When power is given to those who are not worthy of it, await the final hour."[1]

['Umar] said: 'The man then left. I waited quite some time [several days] when Rasûlullâh ﷺ said to me: 'O 'Umar! Do you know who that person was who came and questioned me?' I replied: 'Allâh and His Messenger know best.' He said: 'That was Jibra'îl who came to teach you your religion.'

This Hadîth expressly states that Jibra'îl's ﷺ coming to Rasûlullâh ﷺ and conversing with him was for the noble purpose of teaching.

Among the educational benefits of this Hadîth is that if a person comes to the assembly of an *'âlim* and he realizes that the people who are present have something to ask but are not asking the *'âlim*, then he should pose those questions. In this way, he will get the answer for all who are present. Another thing that we learn is that the *'âlim* should be courteous towards the questioner and bring him closer to him so that he may ask his question without any fear or reservation.

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[1] *Fathul Bârî*, vol. 1, p. 123, and *Fathul Mulhim*, vol. 1, pp. 487-488.

Furthermore, the questioner should also be courteous when posing his question.[1]

Another point we derive from this Hadîth is that it is permissible for a person to ask a question which he already knows the answer of so that those who are present may also hear the answer.

The words of Rasûlullâh ﷺ "That was Jibra'îl who came to teach you your religion" show that a good question is referred to as knowledge and teaching. This is because Jibra'îl عليه السلام only posed questions. Despite this, Rasûlullâh ﷺ referred to him as a teacher. There is a famous saying that a good question is half of knowledge.[2]

Qâdî 'Iyâd *rahmatullâhi 'alayh* says: "This Hadîth of Jibra'îl comprises an explanation of all the outward and inner acts of worship, viz. the focal points of îmân, physical acts, devotion in secret acts, protection from the calamities of deeds. All this is to such an extent that all the sciences of the Sharî'ah are based on this Hadîth. This is because the incumbent injunctions, the sunnahs, the desirable deeds, the prohibitions and the undesirable deeds are all inseparable from any of these three categories, viz. îmân, Islam and *ihsân*."[3]

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[1] Imâm Nawawî *rahmatullâhi 'alayh*, *Sharh Sahîh Muslim*, vol. 1, p. 160.

[2] *Fathul Bârî*, vol. 1, p. 119 and 125.

[3] Quoted by Imâm Nawawî *rahmatullâhi 'alayh* in *Sharh Sahîh Muslim*, vol. 1, p. 158.

6. Rasûlullâh ﷺ teaches through conversation and rational comparison

Among Rasûlullâh's ﷺ teaching methodologies was that at times he used to follow the path of rational cross-questioning in the sense that he used to pose a question and then ask for an answer. This he did in order to remove falsehood from the heart of he who considered falsehood to be good or to establish the truth in the heart of he who considered the truth to be far-fetched or unlikely.

The following are examples of removing falsehood from the heart of he who considered falsehood to be good:

Hadîth 50: Ahmad and Tabarânî narrate on the authority of Abû 'Umâmah al-Bâhilî رضي الله عنه who said: "A young man came to the Prophet ﷺ and said: 'O Rasûlullâh! Permit me to commit adultery.' The people [who were present] then turned upon him, rebuked him and said to him: 'Keep quiet.'

Rasûlullâh ﷺ then said: 'Bring him closer.' He went close to Rasûlullâh ﷺ and sat down.

Rasûlullâh ﷺ said to him: 'Would you like that [adultery] for your mother?'

He replied: 'No! I swear by Allâh O Rasûlullâh! May Allâh ransom me for your sake.'

Rasûlullâh ﷺ said: 'People also do not like that for their mothers. Would you like that for your daughter?'

He replied: 'No! I swear by Allâh O Rasûlullâh! May Allâh ransom me for your sake.'

Rasûlullâh ﷺ said: 'People also do not like that for their daughters. Would you like that for your sister?'

He replied: 'No! I swear by Allâh O Rasûlullâh! May Allâh ransom me for your sake.'

Rasûlullâh ﷺ said: 'People also do not like that for their sisters. Would you like that for your paternal aunt?'

He replied: 'No! I swear by Allâh O Rasûlullâh! May Allâh ransom me for your sake.'

Rasûlullâh ﷺ said: 'People also do not like that for their paternal aunts. Would you like that for your maternal aunt?'

He replied: 'No! I swear by Allâh O Rasûlullâh! May Allâh ransom me for your sake.'

Rasûlullâh ﷺ said: 'People also do not like that for their maternal aunts.'

Rasûlullâh ﷺ then placed his hand on him and said: 'O Allâh! Forgive him his sin, purify his heart and protect his private part.'

The narrator says: 'This young man never looked at anything thereafter.'

Look at how Rasûlullâh ﷺ completely uprooted this young man's inclination towards adultery by way of a dialogue, by psychological cross-questioning and rational comparison. Rasûlullâh ﷺ did all this without mentioning any of the verses with regard to the prohibition of adultery and the threats of punishment that have been issued against an adulterer and adulteress. This he did after seeing that at that time, it will be most effective in removing this evil from the heart of this young man according to his imagination and perception.

In this there is a lesson for those who are engaged in propagation that they should resort to the intellect at some times and with some people if the situation demands so. As was the case with this young man whose heart Rasûlullâh ﷺ cleansed of adultery through rational cross-questioning.

The following is an example of establishing the truth in the heart of he who considered the truth be far-fetched or unlikely.

Hadîth 51: Bukhârî and Muslim narrate on the authority of Abû Sa'îd al-Khudrî ؓ who said: "Rasûlullâh ﷺ went out to the *musallâ* either in *'Id ul-Fiṭr* or *'Id ul-Aḍhâ*. He then said: 'O women! You should give in charity because I have been shown that you are in the majority among the inmates of the fire.' They asked: 'What is the reason for this O Rasûlullâh?' He said: 'You curse a lot and you are ungrateful to your husbands. I have not seen those of inferior intellect and religion more effective than you in causing a resolute man to lose his intelligence.'

They asked: 'What is the defect and inferiority in our intellect and religion, O Rasûlullâh?' He replied: 'Is not the testimony of a woman equal to half the testimony of a man?' They replied: 'Indeed.' Rasûlullâh ﷺ said: 'So that is the inferiority in her intellect. Is it not so that when a woman is menstruating, she neither offers salâh nor keeps fast?' They replied: 'Indeed.' Rasûlullâh ﷺ said: 'So that is the defect in her religion.'

7. Rasûlullâh ﷺ questions his companions in order to gauge their intelligence and knowledge

At times Rasûlullâh ﷺ used to question his Sahâbah ﷺ regarding a particular matter despite knowing the answer. He used to question them in order to stimulate their intelligence, stir up their brains and impart knowledge to them in the form of a deliberation in order to test their knowledge.

Hadîth 52: Bukhârî and Muslim narrate on the authority of 'Abdullâh ibn 'Umar ﷺ who said: "We were sitting in the company of Rasûlullâh ﷺ when a palm core (an edible tuber growing at the upper end of the palm trunk) was brought to him. While eating it, he said: 'From among the many trees, there is a green tree. Its goodness and benefits are like that of a Muslim. Its leaves do not fall nor do they scatter about. It produces its fruit at its appropriate time by the permission of its Sustainer. It is similar to a Muslim. Tell me, what tree is that?'

There are several reasons for comparing the date palm to a Muslim: it is considered to be the noblest of trees and the highest in rank. There is abundant goodness in it. It provides shade all the time. It produces wholesome fruit. It is found all the time. From the time its fruit appears, it is eaten in different forms till new dates appear and they are also harvested. When the date palm dries, numerous benefits are taken from it. Its wood, leaves and branches are used for stumps, firewood, staffs, batons, ropes, utensils etc. The last thing used thereof are its date-pits. They are used as fodder for camels.

As for the beauty of its growth and leaves, its beautiful shape and fruit, its lofty and soaring height, its evergreen leaves, its firm roots which prevent the winds and storms from uprooting it, its noble shadow and shade – in all this there are obvious benefits and numerous well-known and praiseworthy advantages for those who are living in the Arabian peninsula.

Allâh ﷻ praised this tree greatly in several verses in the Qur'ân.

In like manner is the Muslim or the believer – he is an embodiment of goodness and benefit. His blessings are wide-ranging in all situations. His benefits are continual in his favour and in favour of others even after his death. He is the one who does good deeds, speaks good, engages in various types of obedience be they fasting, offering salâh, reciting the Qur'ân, remembering Allâh, reminding others of Allâh, giving in charity, commanding good and prohibiting evil.

He intermingles with people, he exercises patience over their transgressions against him, he is loving and attracts people towards him, he benefits people without causing them any harm, he is beautiful in his conduct and his speech, his noble characteristics are spent for the benefit of people, he gives and does not refuse, he gives preference to others and is not covetous, the passage of days only increases him in his aloofness and detachment from this world, hardships and afflictions only serve to make him more firm and steadfast on the truth, more lofty towards goodness and benefit, and further away from decline.

His deeds are accepted and liked by his Sustainer. If you sit in his company, he will benefit you. If you become a partner with him, he will benefit you. If you accompany him, he will benefit you. If you ask his advice, he will benefit you. There is benefit in every state of his affairs. Whatever knowledge emanates from him is a source of nourishment for the souls and hearts. He is covered and encompassed by his religion. He does not become devoid of the clothing of piety. His deeds do not stop whether he is in a state of affluence or poverty, health or illness. In fact, his deeds do not stop even after his death. He looks at his life for his hereafter. He takes benefit from today for his tomorrow. Benefit is derived from everything that he

does be he alive or dead. The reason for this is that the basis of all his deeds and activities is belief in Allâh and benefiting the servants of Allâh. Glory be to Allâh! How great a believer is!

Abdullâh says: 'The people began thinking about the different trees in the forests. Some of them said: It is such and such tree. It occurred to me that it is the date-palm. I wanted to say this [to Rasûlullâh ﷺ] but when I looked at the seniority of the people and my own young age, I became scared to utter anything. When I looked at myself, I saw myself merely ten years old – the youngest and smallest of all who were present. When I looked around me, I saw Abû Bakr and 'Umar sitting silently. So I also remained silent.'

'When these two [Abû Bakr and 'Umar] did not speak, all the people said: You tell us what tree it is O Rasûlullâh! Rasûlullâh ﷺ said: It is the date palm.'

When we got up from there, I said to my father, 'Umar: 'O my father! I take an oath by Allâh that it had occurred to me that it was the date-palm.' He said: 'What prevented you from giving the answer?' I said: 'I saw all of you remaining silent. I saw that you and Abû Bakr too were not speaking. And I am a young boy. I therefore felt shy and did not want to speak or say anything. I therefore remained silent.' 'Umar said: 'Had you given the answer, it would have been far more beloved to me than my having such and such thing.'

I will now make reference to the main educational benefits that are derived from this noble Hadîth:

1. The merit of an *'âlim* posing a question to his companions in order to test their understanding and to urge them to think and ponder. And to explain to them the answer if they are unable to understand it.
2. Urging the students to understand knowledge.
3. Setting forth examples and similarities for additional understanding and to portray something

physically so that it may be firmly embedded in the mind. And to sharpen the mind by looking into the outcome of the incident.

4. Making a simile between two things does not necessarily mean that they share all the qualities entirely. Because no inanimate object can be similar and equivalent to a believer.
5. The merit of humility as long as it does not lead to losing any good. It is for this reason that 'Umar ﷺ wished that his son did not remain silent.
6. Respecting the elders. And for the youngster to let his father speak first. And that he should not speak before him even if he thinks that what he understood is correct.
7. At times, a senior *'âlim* may not understand something while someone lower than him may understand it. This is because knowledge is something that is bestowed by Allâh ﷻ. Allâh gives to whomever He wills.
8. The evidence which Imâm Mâlik *rahmatullâhi 'alayh* derived from this that there is no harm in having thoughts which occur in the heart where a person likes to be praised for doing good if these thoughts are solely for Allâh ﷻ. This is derived from 'Umar's ﷺ wish that his son should have said what he had understood, and stated the correct answer that had occurred to him. The basis for 'Umar's ﷺ wish is that it is in man's nature to like good for himself and his children. And that the merit of his child be exposed from his very young age. That he may get closer to Rasûlullâh ﷺ. It is also possible that he wished that Rasûlullâh ﷺ

would have supplicated in favour of his son for additional understanding as he had done in favour of 'Abdullâh ibn 'Abbâs ﷺ when the latter had brought water for Rasûlullâh ﷺ when he was in the toilet. 'Abdullâh ibn 'Abbâs ﷺ had brought this water of his own accord, without Rasûlullâh ﷺ asking or indicating him to do so. Rasûlullâh ﷺ had made the following supplication in his favour: "O Allâh! Give him understanding of Islam and teach him the meaning of the Qur'ân." And this is what he had become – a great scholar of the Qur'ân.

9. A person becomes extremely pleased when his son is correct and knows the answer.

10. Reference to the insignificance of this world in the eyes of 'Umar ﷺ because he compared his son's understanding of just a single matter to that of red camels – as mentioned in another Tradition – despite the great value and high price of such camels.

11. It is not detestable for a child to say what he knows in the presence of his father even if his father does not know it. This does not entail discourtesy to one's father.

12. The humility and modesty which the Sahâbah ﷺ had in the presence of their elders and their seniors. And the fact that they remained silent in their presence.

The 'ulamâ' say: There is evidence from this Hadîth that an 'âlim should distinguish his companions by posing complex riddles and puzzles to them in order to test their minds in being able to solve problems and clarifying difficulties.

8. Rasûlullâh ﷺ teaches by analogy and comparison

At times Rasûlullâh ﷺ used to explain and compare the injunctions to his companions if the procedures thereof were confusing to them or the rules thereof were difficult to comprehend. By using analogies and comparisons, that which caused confusion and that which was difficult to comprehend would thus become clear to them. Through this analogy, they would know the procedures and purposes of the Sharî'ah. They would also understand the far-reaching aims of the Sharî'âh.

Hadîth 53: Bukhârî narrates on the authority of Ibn 'Abbâs ﷺ who said: "A woman from the Juhaynah tribe came to the Prophet ﷺ and said: 'My mother had taken a vow that she will perform the hajj. She did not perform the hajj and has now passed away. Can I perform the hajj on her behalf?' Rasûlullâh ﷺ replied: 'Yes. You may perform the hajj on her behalf. Tell me, had there been any debt on your mother's shoulders, would you have fulfilled it on her behalf?' She replied: 'Yes.' Rasûlullâh ﷺ said: 'Fulfil all that is due to Allâh for He is more deserving of faithfulness.'"

Hadîth 54: Muslim narrates on the authority of Abû Dharr al-Ghifârî ﷺ who said: "Some of the companions of the Prophet ﷺ said to the Prophet ﷺ: 'O Rasûlullâh! The wealthy ones have taken all the rewards with them – they pray as we pray, they fast as we fast, and they give in charity from their extra wealth.' Rasûlullâh ﷺ replied: 'Has not Allâh made for you that which you could give in charity? For every glorification of Allâh [saying *subhânallâh*] is the reward of charity. For every exaltation of Allâh [saying *Allâhu-akbar*] is the reward of charity. For every praise of Allâh is the reward of charity. For every *tahlîl* [saying *lâ ilâha illallâhu*] is the reward of charity. Commanding good is an act of charity. Prohibiting evil is an act of charity. A man engaging in intercourse with his lawful wife is an act of charity.'

The reward for all these deeds has been referred to as acts of charity on the basis that just as the wealthy people surpass the

would have supplicated in favour of his son for additional understanding as he had done in favour of 'Abdullâh ibn 'Abbâs ﷺ when the latter had brought water for Rasûlullâh ﷺ when he was in the toilet. 'Abdullâh ibn 'Abbâs ﷺ had brought this water of his own accord, without Rasûlullâh ﷺ asking or indicating him to do so. Rasûlullâh ﷺ had made the following supplication in his favour: "O Allâh! Give him understanding of Islam and teach him the meaning of the Qur'ân." And this is what he had become – a great scholar of the Qur'ân.

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The reward for all these deeds has been referred to as acts of charity on the basis that just as the wealthy people surpass the

poorer ones in reward by acts of charity, these deeds and acts of obedience also entail reward for those who do them.

The Sahâbah ﷺ said: 'A person fulfils his lust [with his wife] and he will still be rewarded for it?!' Rasûlullâh ﷺ replied: 'Tell me, had he fulfilled his lust in a forbidden place [with an unlawful person or in an unlawful manner], wouldn't there be a sin against him? In like manner, if he fulfils it in a lawful place [with his lawful wife and in a lawful manner], he will be rewarded.'

Rasûlullâh ﷺ thus made a rational analogy between these two matters until it became clear to them. They thus understood something that hadn't passed their minds. And that is, for this lawful pleasure [which he derives from his wife], a person is rewarded because of the good consequences of this.

Hadîth 55: Abû Dâ'ûd, Tirmidhî, Nasa'î and Ibn Mâjah narrate on the authority of Sa'd ibn Abî Waqqâs ﷺ who said: "I heard the Prophet ﷺ being asked about the injunction regarding selling dry dates in exchange for fresh dates. So he asked those who were around him: 'Do fresh dates become less [in weight] when they get dry?' They replied: 'Yes.' So he prohibited them from doing so."

It is absolutely clear that Rasûlullâh ﷺ knew fully well that fresh dates weigh less when they get dry. This is because he was living in the Arabian peninsula – the land of dry dates and fresh dates. This is something that is known to even the most ignorant people over there. However, Rasûlullâh ﷺ posed this question in order to draw the attention of his companions, of those who were listening to him and of those who follow him, that the reason for the prohibition of selling dry dates in exchange for fresh dates is the fact that they weigh less when they get dry. Therefore, the one cannot be sold in exchange for the other through equality in weight. He thus brought to their attention the underlying reason for this injunction which was concealed to them. It thus became a basic injunction in all transactions right till the end of time.

9. Rasûlullâh ﷺ teaches by similes and examples

Very often Rasûlullâh ﷺ used to resort to giving examples in order to expound whatever he wished. The examples which he gave were such that people could see with their own eyes, taste with their tongues, which they could perceive and which were within their reach. This methodology makes it easier for the student to understand, and it entails a complete and swift accomplishment of whatever the teacher is teaching or whatever he is warning against.

The scholars of rhetoric have determined that setting forth examples plays a major role in exposing hidden meanings and raising intricate veils. Allâh ﷻ has set forth numerous examples and parables in His great Book, the Qur'ân. Rasûlullâh ﷺ also followed this methodology of the Qur'ân. He therefore set forth numerous examples in his sermons, speeches and words of admonishment.

There are numerous Traditions in the books of Hadîth in this regard. We will quote a few examples:

Hadîth 56: Abû Dâ'ûd narrates on the authority of Anas ﷺ who said: Rasûlullâh ﷺ said: "The similitude of a believer who recites the Qur'ân is like that of the citron (a fruit which looks like a lemon with a thick aromatic rind), whose fragrance is beautiful and whose taste is good. The similitude of a believer who does not recite the Qur'ân is like the date – it tastes good but has no fragrance. The similitude of a sinner who recites the Qur'ân is like that of the basil – it has a beautiful fragrance but tastes bitter. The similitude of a sinner who does not recite the Qur'ân is like that of the colocynth (also known as the bitter apple) – it tastes bitter and has no fragrance. The similitude of a righteous companion is like that of a perfumer. If you do not get any perfume from him, you will get some fragrance by being with him. The similitude of an evil companion is like that of a person who tends to

the bellows. If some of his soot does not get onto you, his smoke will get onto you."

The purpose of setting forth this example is to demonstrate the high rank of a believer and the loftiness of his deeds. To expose the despicable level of a sinner and the baseness of his deeds. Ibn Qayyim *rahmatullâhi 'alayh* says: "Rasûlullâh ﷺ divided the people into four categories: (1) those who are believers and who recite the Qur'ân – they are the best of people, (2) those who are believers but do not recite the Qur'ân – they are below the first category. However, both categories are the fortunate ones [on the basis of being believers], (3) those who have been given the Qur'ân without îmân – they are the hypocrites, (4) those who have neither the Qur'ân nor îmân. These latter two categories are the wretched ones. Îmân and the Qur'ân are both sources of light which Allâh places in whoever's heart He wills. They are both the basis of every good in this world and in the hereafter. Knowledge thereof is the best and the most virtuous. In fact, there is no knowledge that can really benefit a person besides knowledge of these two [Qur'ân and îmân]."[1]

In this prophetic parable is the most eloquent incentive to do good and the most reprimanding warning in abstaining from evil. This is done in the quickest methodology which the addressees can perceive. It also instructs one to desire the companionship of the righteous and the *'ulamâ'* and to sit in their company. This certainly benefits in this world and in the hereafter. It also warns against being in the company of the evil ones and the sinners.

[1] Imâm Ibn al-Qayyim *rahmatullâhi 'alayh*, *Miftâhu Dâris Sa'âdah*, vol. 1, p 55.

Hadîth 57: Bukhârî and Muslim narrate on the authority of Abû Mûsâ al-Ash'arî ﷺ who said: The Prophet ﷺ said: "The similitude of the guidance and knowledge which Allâh has sent me with is like that of abundant rain which falls on a land. A portion of that land was good and pure. It accepted the water and thereby caused abundant trees and lush vegetation to grow. Another portion of that land was barren. It held the water and so Allâh enabled people to benefit from it – they drank, irrigated their lands and harvested. The rain fell on another portion of the land which was plain and level. This land neither holds any water nor does it allow any vegetation to grow."

"So that is the similitude of he who has an understanding of the religion of Allâh and benefits from what Allâh sent me with. He thus acquires knowledge and conveys it to others. And the other is the similitude of he who does not even pay any heed to it and does not accept the guidance of Allâh with which I have been sent."

Qurtubî and others say: "The Prophet ﷺ sets forth a similitude for the religion with which he came with that of a rain which comes to the people at a time when they are in need of it. Similar was the condition of the people before the commissioning of Rasûlullâh ﷺ as a Messenger. Just as a rain gives life to a dead land, in like manner, the teachings of Islam give life to a dead heart. He then compared those who listen to him with different portions of a land on which rain falls."

"Among them is he who has knowledge, practises on it and conveys it. He is equivalent to a good land which absorbs the water, benefits itself, causes vegetation to grow forth and thus benefits others from it."

"Among them is he who has acquired knowledge appropriate to his time but does not act on its optional aspects or does not fully comprehend whatever he has acquired. However, he conveys it to others. He is equivalent to a land in which water remains, and so people are able to benefit from it. This is the person who is referred to in the following statement o

Rasûlullâh ﷺ: "May Allâh make that person shine who hears my speech and memorizes it. He then conveys it just as he heard it. Many a person who has acquired knowledge is not fully knowledgeable himself. Many a person who has acquired knowledge may convey it to someone who is more knowledgeable than him."[1]

"Among them is he who listens to knowledge being imparted but he neither memorizes it, practises on it nor conveys it to others. Such a person is equivalent to level or marshy land which does not accept the water or causes destruction to other lands. In this similitude, Rasûlullâh ﷺ mentioned the first two praiseworthy categories together because they are the ones from which benefit is derived. On the other hand, he mentioned the third culpable category on its own because there is no benefit in it. Allâh ﷻ knows best."

The first category of people are those who narrate [Traditions], who have intelligence, who invite others, who practise themselves. The second category are those who narrate [Traditions], who are custodians of knowledge, who practise themselves and who have a share of some intelligence. The third category are the unfortunate and wretched ones. They neither narrate [Traditions], they have no intelligence, they are not custodians of knowledge, they do not memorize anything nor do they understand anything. They have neither accepted the guidance of Allâh nor have they paid any heed to it. Rather, they have turned away from it.[2]

[1] Al-Hâfiz ibn Hajar *rahmatullâhi 'alayh*, *Fathul Bârî*, vol. 1, p. 177.

[2] Imâm Ibn al-Qayyim *rahmatullâhi 'alayh*, *al-Wâbil as-Sayyib min al-Kalim at-Tayyib*, pp. 57-59.

Imâm Nawawî *rahmatullâhi 'alayh* says: "There are various types of knowledge in this Hadîth: setting forth parables, the virtue of knowledge and teaching, intense encouragement towards knowledge and teaching, and the despicability of turning away from knowledge. Allâh ﷻ knows best."[1]

Hadîth 58: Bukhârî and Tirmidhî narrate on the authority of an-Nu'mân ibn Bashîr ﷺ who said: The Prophet ﷺ said: "The similitude of he who remains steadfast on the limits set by Allâh and he who falls into them or falls short [in fulfilling them] is like that of a people who share a ship. Some of them went to the lower deck and others to the upper deck. Those who were on the lower deck had to pass by those who were on the upper deck in order to obtain water. Those who were on the upper deck were annoyed by this. One of those from the lower deck therefore took an axe and began making a hole in the lower deck. Those who were on the upper deck came to him and asked him: 'What is wrong with you? What are you doing?' He replied: 'You became annoyed at me, and I have to have water.' If they stop him [from making a hole in the ship] they will save him and themselves as well. But if they leave him, they will destroy him and themselves as well.'"

Those who wanted to make a hole in the ship are like those who fall into the limits set by Allâh. Those who were not of them, i.e. those who stopped them – are likened to those who are steadfast on the limits set by Allâh. Or those who remained silent are the ones who fell short in fulfilling the limits set by Allâh.

The gist of this Hadîth is that by upholding the limits of Allâh, salvation can be attained for both – those who uphold them and upon whom they are upheld. If not, both will be destroyed – the

[1] *Sharh Sahih Muslim*, vol. 15, p. 48.

sinner, because of his sinning, and the one who remains silent, which proves that he is pleased by that sin.

This Hadîth shows that punishment is applicable if commanding the good is abandoned. It also shows that a learned person can explain a matter by resorting to examples. And that it is also incumbent to exercise patience over the taunts of the neighbour if the person fears that the neighbour will fall into something more destructive and harmful.[1]

Hadîth 59: Ibn 'Umar ﷺ relates that Rasûlullâh ﷺ said: "The similitude of a hypocrite is like that of a wavering sheep between two flocks of sheep. It wavers among this flock sometimes and between that flock sometimes – not knowing which of the two it should follow."

[1] Al-Hâfiz ibn Hajar *rahmatullâhi 'alayh*, *Fathul Bârî*, vol. 5, pp. 295-296.

10. Rasûlullâh ﷺ teaches by drawing on the ground

At times Rasûlullâh ﷺ used to expound a matter by resorting to drawing on the ground and in the sand.

Hadîth 60: Imam Ahmad *rahmatullâhi 'alayh* narrates in his *Musnad* on the authority of Jâbir ﷺ and Ibn Mas'ûd ﷺ, and Abû 'Abdillâh al-Marwazî narrates in his book, *as-Sunnah*, on the authority of Jâbir ﷺ and Ibn 'Abbâs ﷺ as follows:

Jâbir ﷺ said: We were sitting with Rasûlullâh ﷺ when he drew a line with his hand on the ground, like this in front of him. He then said: 'This is the path of Allâh.' He then drew two lines to the right and two lines to the left, and said: 'These are the paths of Satan.' He then placed his hand on the centre line and recited this verse: 'This is My straight path. Follow it, then, and do not follow other paths which would deviate you from the path of Allâh. He has enjoined you thus so that you may continuously abstain.' (6: 153)

Hadîth 61: Bukhârî narrates on the authority of 'Abdullâh ibn Mas'ûd ﷺ who said: "Rasûlullâh ﷺ drew a square. He then drew a line in the centre of the square coming out of the square from the top. He then drew small lines on either side of the line which was in the centre [of the square].

He then said: 'This is man. This is his lifespan which encompasses him. This line which is coming out of the square is his hopes. These small lines are the hardships, difficulties and calamities that will afflict him. If one of them misses him, the next one will get him. If the next one misses him, the following one will get him. If all of them miss him, old-age and senility will afflict him.'"

Rasûlullâh ﷺ thus explained to them by the illustration which he drew on the ground as to how man and all his high hopes are encompassed by sudden death, by debilitating illnesses and sicknesses, or by destructive old-age. He thus urged them to curtail their hopes and to prepare for sudden death. As we have

seen, the ground was used as a means in explaining this to them.

Hadîth 62: Imâm Ahmad *rahmatullâhi 'alayh* narrates in his *Musnad* on the authority of 'Abdullâh ibn 'Abbâs ﷺ who said: "Rasûlullâh ﷺ drew four lines on the ground and then asked: 'Do you know why I drew these lines?' The Sahâbah replied: 'Allâh and His Messenger know best.' Rasûlullâh ﷺ replied: 'The most virtuous of the women of paradise are Khadîjah bint Khuwaylid, Fâtimah bint Muhammad, Maryam bint 'Imrân and Âsiyah bint Muzâhim, the wife of Pharaoh.'"

The most probable reason for drawing these four lines is to emphasise the merit of these four women over all the other women of paradise. This emphasis is conveyed by the Sahâbah ﷺ firstly hearing it verbally from the mouth of Rasûlullâh ﷺ and thereafter seeing it by his drawing these lines on the ground.

11. Rasûlullâh ﷺ combines speech and hand actions in teaching

At times Rasûlullâh ﷺ used to combine both verbal speech and hand actions when teaching something. This, he used to do in order to clarify whatever he was saying and in order to bring to the attention of his addressees the importance of what he was saying to them or teaching them.

Hadîth 63: Bukhârî and Muslim narrate on the authority of Abû Mûsâ al-Ash'arî ﷺ who said: "Rasûlullâh ﷺ said: 'A believer to another believer is like a building – strengthening each other.' Rasûlullâh ﷺ then interlocked his fingers."

Hadîth 64: Muslim narrates a lengthy Hadîth of Jâbir ibn 'Abdillâh ﷺ with regard to the hajj of the Prophet ﷺ. [Part of the Hadîth is]: "Were I to do in the future what I have already done, I would not have brought a sacrificial animal. I would have made it an 'umrah. So whoever among you does not have a sacrificial animal may come out of his *ihrâm* and make it an 'umrah." Surâqah ibn Mâlik ibn Ju'shum stood up and said: "O Rasûlullâh! Is this the order for this year alone or forever?" Rasûlullâh ﷺ then interlocked his fingers – one into the other - and said: "The 'umrah has been included in the hajj, the 'umrah has been included in the hajj. No! In fact, this order is applicable for all times."

The most obvious meaning of the words "The 'umrah has been included in the hajj" is that the 'umrah can be performed during the months of hajj – in opposition to the pre-Islamic claim that 'umrah during the months of hajj was not permissible. Rasûlullâh ﷺ is thus refuting this claim.

Hadîth 65: Bukhârî narrates on the authority of Sahl ibn Sa'd as-Sâ'idî ﷺ who said: "Rasûlullâh ﷺ said: 'I and the one who takes care of the orphan will be like this in paradise.' He then showed his forefinger and middle-finger and left a slight gap between the two."

Hadîth 66: Bukhârî and Muslim narrate a lengthy Hadîth on the authority of Abû Hurayrah ﷺ with regard to three infants who spoke [as normal adults] while they were still in the cradle. In this Hadîth, Rasûlullâh ﷺ mentioned 'Îsâ ibn Maryam عليه السلام and the slave of Jurayj, the monk.

Rasûlullâh ﷺ then said: "There was a woman from the Banî Isrâ'îl who was breast-feeding her infant. A horseman of grand appearance and beautiful clothing happened to pass by. [On seeing him], she said: 'O Allâh! Make my son like him.' The infant left her breast, turned in the direction of the horseman and said: 'O Allâh! Do not make me like him.' The infant then turned to [his mother's breast], sucking onto it.

Abû Hurayrah ﷺ says: "It is as though I can still picture Rasûlullâh ﷺ sucking on his finger."

Thereafter, a slave-girl was being dragged and beaten. So the woman said: 'O Allâh! Do not make my son like her.' The infant left her breast and said: 'O Allâh! Make me like her.' The mother asked: 'And why is that?' The infant replied: 'The horseman is a tyrant. While this slave-girl is being accused of stealing and committing adultery although she did not do anything. [While she was being dragged and beaten] she was saying: 'Allâh is sufficient for me and what a great defence He is!'"

Hadîth 67: Imâm Aḥmad *raḥmatullâhi 'alayh* narrates in his *Musnad* on the authority of 'Abdullâh ibn Mas'ûd ﷺ who said: "Once we were sitting in the company of Rasûlullâh ﷺ with 80 Qurayshîs nearby. Every single one of them was a Qurayshî. I swear by Allâh that I never saw more handsome faces than theirs. They then mentioned women and began speaking about them. Rasûlullâh ﷺ continued speaking with them [the Quraysh] till I desired that he remains silent. I then went to him. Rasûlullâh ﷺ said the *kalimah* and then said: 'O assembly of Quraysh! You are the people of this religion as long as you do not disobey Allâh ﷻ. But if you disobey Him, He will send to you someone who will peel [your skins] just as this twig is peeled off.' – pointing to a twig that was in his hand. He then peeled it, and it appeared glittering white."

Hadîth 68: Muslim and Tirmidhî narrate on the authority of Sufyân ibn 'Abdillâh ath-Thaqafî ﷺ who said: "I said: 'O Rasûlullâh! Tell me something which I could hold on to.' He replied: 'Say: My Sustainer is Allâh. Thereafter, remain steadfast.' I said: 'O Rasûlullâh! What is the most frightening thing which you fear against me?' Rasûlullâh ﷺ then took hold of his own tongue and said: 'This.'"

Hadîth 69: Dâraquṭnî narrates on the authority of Ibn 'Abbâs ﷺ that the Prophet ﷺ was asked about the person who does certain rites of Ḥajj before the other rites. Ibn 'Abbâs says: "Rasûlullâh ﷺ raised his hands and said: 'There is no harm, there is no harm.'"

Hadîth 70: Muslim narrates on the authority of al-Miqdâd ibn al-Aswad ﷺ who said: "I heard Rasûlullâh ﷺ saying: 'On the day of resurrection, the sun will be brought close to the people till it is about a mile from them. The people will then be [engulfed] in perspiration in accordance with their deeds. There will be those whose perspiration will be till their ankles. There will be those whose perspiration will be till their knees. There will be those whose perspiration will be till their hips. There will be those whom the perspiration will completely silence.' Rasûlullâh ﷺ then pointed with his hand towards his mouth."

Hadîth 71: Haythamî narrates on the authority of 'Uqbah ibn 'Âmir ﷺ who said: "Rasûlullâh ﷺ said: 'The sun will come close to earth and people will begin perspiring. There will be those whose perspiration will reach their ankles. There will be those whose perspiration will reach their knees. There will be those whose perspiration will reach their thighs. There will be those whose perspiration will reach their hips. There will be those whose perspiration will reach their necks. There will be those whose perspiration will reach the centre of their mouths.' 'Uqbah pointed with his hand and sealed his mouth. He then said: 'I saw Rasûlullâh ﷺ pointing like this.' There will be those whose perspiration will completely cover them. He then pointed with his hand above his head."

12. Rasûlullâh ﷺ teaches by raising a prohibited item with his hand in order to emphasise its prohibition

At times, Rasûlullâh ﷺ used to carry a prohibited item with his hand and raise it in front of his addressees. In so doing, he used to prohibit them from a particular thing by his speech and by their seeing it with their very eyes. This would therefore create a greater impression in the minds and would be more explicit in demonstrating its prohibition and unlawfulness.

Hadîth 72: Abû Dâ'ûd, Nasa'î and Ibn Mâjah narrate on the authority of 'Alî ibn Abî Tâlib ﷺ who said: "Rasûlullâh ﷺ took a piece of silk in his left hand and some gold in his right hand. He then raised them both with his hands and said: 'These two items are prohibited to the males of my *ummah*, permissible to the females of my *ummah*.'"

Hadîth 73: Imâm Ahmad *rahmatullâhi 'alayh* narrates in his *Musnad* on the authority of 'Ubâdah ibn as-Sâmit ﷺ who said: "The Prophet ﷺ used to take some hair from the camels of booty and say: 'I do not have the right to take anything more than what right you have to take from it [booty]. You should therefore beware of deception [in the booty], for such deception will be a source of disgrace on the day of resurrection for the person who commits it. You should give the thread, the needle and whatever is more than that. Wage jihâd in the cause of Allâh ﷻ against those who are your relatives and those who are not your relatives, when you are not travelling and also when you are travelling. This is because jihâd is one of the doors of paradise. It is through jihâd that Allâh ﷻ will save [you] from distress and worry. Establish the penal laws [of Allâh] among those who are your relatives and those who are not your relatives. Do not let the criticism of anyone prevent you from establishing the laws of Allâh."

13. Rasûlullâh ﷺ commences teaching his companions without their asking him

Many a times, Rasûlullâh ﷺ used to commence teaching his companions without their asking anything in this regard. This was especially so with regard to important matters which every person is not aware of until he is asked about it. Rasûlullâh ﷺ thus used to teach his companions the answers to doubts before they can occur lest they occur in theirs minds, remain therein, and have evil consequences [if these doubts are not removed].

Hadîth 74: Bukhârî and Muslim narrate on the authority of Abû Hurayrah ﷺ who said: "Rasûlullâh ﷺ said: 'Satan comes to one of you and asks: 'Who created such and such thing?' He continues posing this question till he asks: 'Who created your Sustainer?' When a person reaches that stage, he should seek refuge in Allâh and refrain [from such thoughts].'"

A person should refrain from such thoughts and seek refuge in Allâh ﷻ in order to repulse them. He should realize that Satan merely wants to corrupt his religion and his intellect by these thoughts. A person should therefore strive to repulse and sever such thoughts and occupy himself in other thoughts.

Hadîth 75: Abû Dâ'ûd narrates on the authority of Abû Hurayrah ﷺ who said: "Rasûlullâh ﷺ said: 'People will continue questioning each other till they will ask: 'Allâh created the creation, so who created Allâh?' Whoever experiences this, he should say: 'I believe in Allâh.'" In another narration, [Rasûlullâh ﷺ said]: When they say that, you should say: 'Allâh is one. Allâh is self-sufficient. He did not beget anyone nor was He begotten. And there is none similar to Him.' He should then spit three times to his left side and seek refuge from Satan.'"

An example showing the permissibility of a teacher posing questions to his students in order to teach them and in order to

direct their minds towards such questions is the following Hadîth of Anas ibn Mâlik ﷺ:

Hadîth 76 Rasûlullâh ﷺ came out after mid-day. He performed the *zuhr* salâh for the people. When he completed the salâh, he stood on the pulpit and then spoke about the final hour. He also mentioned that mighty events will take place before the final hour. He then said: 'Whoever wishes to ask me anything should do so. By Allâh, I will certainly tell you whatever you ask me as long as I am standing here.'

Anas ibn Mâlik ﷺ says: 'The people cried profusely when they heard these words from Rasûlullâh ﷺ. And Rasûlullâh ﷺ continued saying to them: 'Ask me, ask me!' 'Abdullâh ibn Hudhâfah ﷺ then stood up and asked: 'Who is my father, O Rasûlullâh?' He replied: 'Your father is Hudhâfah.'

The reason for asking this question is that when he used to engage in any argument with anyone, they did not address him by his father's name. Instead, they used to disparage him and pass judgement on his lineage.

Hadîth 77: Bukhârî and Muslim also narrate the above Hadîth on the authority of Anas ﷺ that Rasûlullâh ﷺ came out after mid-day. He performed the *zuhr* salâh for the people. When he completed the salâh, he stood on the pulpit and then spoke about the final hour. He also mentioned that mighty events will take place before the final hour. He then said: 'Whoever wishes to ask me anything should do so. By Allâh, I will certainly tell you whatever you ask me as long as I am standing here.'

Anas ibn Mâlik ﷺ says: 'The people cried profusely when they heard these words from Rasûlullâh ﷺ. And Rasûlullâh ﷺ continued saying to them: 'Ask me, ask me!' 'Abdullâh ibn Hudhâfah ﷺ then stood up and asked: 'Who is my father, O Rasûlullâh?' He replied: 'Your father is Hudhâfah.'

When Rasûlullâh ﷺ continued saying: 'Ask me, ask me!' 'Umar ﷺ sat down and said: 'We are pleased with Allâh as a Sustainer, Islam as a

religion, and Muhammad as a Messenger.' Rasûlullâh ﷺ remained silent when 'Umar said this.

Rasûlullâh ﷺ then said: 'I have just been saved from a severe calamity: by the oath in whose hands is the life of Muhammad, paradise and hell were presented before me just now in the centre of this wall. I have not seen good and evil like this day.'"

Muslim narrates on the authority of 'Ubaydullâh ibn 'Abdillâh ibn Utbah ﷺ who said: The mother of 'Abûllâh ibn Hudhâfah ﷺ said to her son: 'I have not heard of a son more disobedient than you. Do you think that your mother committed a sin [adultery] which some of the women of *jâhilî* times used to commit?! And you have therefore tried to disgrace her before everyone?' 'Abdullâh ibn Hudhâfah replied: 'I take an oath by Allâh that had Rasûlullâh ﷺ attributed me to some black slave, I would have attributed myself to him.'

When Rasûlullâh ﷺ continued saying: 'Ask me, ask me!' 'Umar ﷺ sat down on his knees and said: 'We are pleased with Allâh as a Sustainer, Islam as a religion, and Muhammad as a Messenger.'

Rasûlullâh ﷺ then said: 'I have just been saved from a severe calamity: by the oath in whose hands is the life of Muhammad, paradise and hell were presented before me just now in the centre of this wall. I have not seen good and evil like this day.'"

14. Rasûlullâh ﷺ answers according to the question posed to him

Rasûlullâh ﷺ used to answer a person according to the question posed by him. He taught many laws, injunctions and fundamentals of religion by answering the questions of his companions. He used to urge his companions to ask questions with regard to different situations and problems which they used to face and regarding which they needed to know the appropriate rules and regulations.

Hadîth 78: Abû Dâ'ûd narrates on the authority of Jâbir ﷺ from Rasûlullâh ﷺ who said: "The cure for ignorance is questioning."

In other words, the only cure for ignorance is questioning and learning. Allâh ﷻ says: "Ask the people of remembrance if you do not know." As for some of the Qur'ânic and Hadîth texts which speak of the ills of questioning, this is with regard to asking unnecessary things. Or asking about the unseen regarding which the Sharî'ah has ordered belief in without asking about the details. Or asking too many questions about unimportant matters and thereby becoming neglectful of matters of more importance. Or, asking questions merely to show off [one's knowledge] or dispute and argue with the person without really wanting to learn something.

The companions of the Prophet ﷺ used to convey to him the difficult questions and doubts which they had in order that they may understand them, that they may be explained to them, and so that their îmân may increase. Rasûlullâh ﷺ used to reply to each person's question in a manner that would satisfy him.

The books of Hadîth are filled with replies of the Prophet ﷺ to questions posed to him by his companions in matters of religion. You will find some of these replies in different parts of this very book. We will now enumerate a few other Traditions in this regard.

Hadîth 79: Muslim narrates on the authority of an-Nawâs ibn Sim'ân al-Kilâbî ﷺ who said: "I remained in the company of Rasûlullâh ﷺ in Medînah for one year. Nothing but [the opportunity] to ask questions prevented me from emigrating [to Medînah]. If any of us emigrated [to Medînah], he did not ask Rasûlullâh ﷺ anything. And so, I asked him about doing good and sinning. He replied: 'Doing good entails noble character. And sinning entails anything that causes uncertainty in your heart and you dislike that people become aware of it.'"

The meaning of this Hadîth is that this Sahâbî lived in Medînah as a visitor without adopting it as his new homeland. The only reason why he did not adopt it as his new homeland was his desire to be able to question Rasûlullâh ﷺ with regard to the different aspects of Islam. This is because Rasûlullâh ﷺ was quite open with outsiders as opposed to the *Muhâjirûn*. It is for this reason that the *Muhâjirûn* used to like outsiders to come to Medînah in order to question Rasûlullâh ﷺ. Rasûlullâh ﷺ used to overlook their manner of speech and excuse them their shortcomings. In this way, the *Muhâjirûn* used to benefit from the replies of Rasûlullâh ﷺ to the questions of the outsiders.

It should be borne in mind that the *Muhâjirûn* were not prohibited from asking necessary questions about matters of Islam. However, they hesitated to ask Rasûlullâh ﷺ unless there was real need to do so.

Hadîth 80: Muslim and Abû Dâ'ûd narrate on the authority of Ibn 'Abbâs ﷺ who said: "Rasûlullâh ﷺ sent a certain person from the Banû Aslam tribe together with 18 camels. So this person asked Rasûlullâh ﷺ: 'What if any of these camels is unable to walk [continue the journey]?' Rasûlullâh ﷺ replied: 'Slaughter it and then dip its hoof in its blood. Then strike its surface. And neither you nor any of your companions should eat thereof.'"

Hadîth 81: Bukhârî and Muslim narrate on the authority of Râfi' ibn Khadîj ﷺ who said: "I said: 'O Rasûlullâh! We fear meeting the enemy tomorrow. And we have no knives with us.' He replied: 'If any tool

sheds the blood [of an animal] and the name of Allâh is taken over it, eat thereof. However, do not use [cutting tools made of] teeth and claws. I will tell you the reason for that: as for teeth, they are bones. And as for claws, they are used as knives by the Abyssinians.'"

This method of slaughtering was practised by pre-Islamic peoples. At times, they used to slaughter birds and other small animals like rabbits with cutting tools made of teeth and claws. Islam prohibited the use of such tools for slaughter purposes.

Hadîth 82: Bukhârî, Muslim, Abû Dâ'ûd, Nasa'î, Tirmidhî and Ibn Mâjah narrate on the authority of Abû Tha'labah al-Khushanî ﷺ who said: "I came to Rasûlullâh ﷺ and said: 'O Rasûlullâh! We live in a place where the people of the Book also live. Can we eat from their utensils? And we live in a place where we hunt [a lot]. I hunt with my bow and with my dog which is not trained as a hunting dog. And with another dog which is trained as a hunting dog. Now what is right for me?'

Rasûlullâh ﷺ replied: 'As regards what you said about living together with the people of the Book, you should not eat from their utensils. But if you have no alternative, you should wash them [thoroughly] and then eat from their utensils. As regards what you said about living in a place where you hunt [a lot], then whatever you hunt with your bow together with taking the name of Allâh, you may eat thereof. Whatever you hunt with your dog that is trained as a hunter together with taking the name of Allâh, you may eat thereof. Whatever you hunt with your dog that is not trained as a hunter, and you are able to slaughter your hunt [before it dies], you may eat thereof.'

The words of the narration of Abû Dâ'ûd are as follows: "O Rasûlullâh! We are the neighbours of the people of the Book. They cook pigs in their pots and they drink alcohol in their utensils.' Rasûlullâh ﷺ replied: 'If you find other [pots and utensils] eat and drink from them. But if you find no alternative, wash them thoroughly with water and then eat and drink thereof.'

Ibn Hajar *rahmatullâhi 'alayh* says: "Among the things that we learn from this Hadîth is that a person may pose several questions at once. And the answers to them may be given separately, one after another, by separating them by the words 'as regards what you said...or, as regards what you asked about...'"[1]

[1] Al-Hâfiz ibn Hajar *rahmatullâhi 'alayh*, *Fathul Bârî*, vol. 9, p. 523.

15. Rasûlullâh ﷺ replies to more than what he was asked

At times, Rasûlullâh ﷺ used to give a reply that was more detailed than what the person had asked about. This he did when he felt that the person needs to know more about what he actually asked. This shows his perfect kindness and the due consideration he used to take of his students and those who came to seek knowledge and understanding.

Hadîth 83: Imâm Mâlik and Abû Dâ'ûd narrate on the authority of Abû Hurayrah ﷺ who said: "A person from the Banî Mudlij tribe asked [the following] question to Rasûlullâh ﷺ: 'O Rasûlullâh! We ride the seas and we carry very little [drinking] water with us. If we were to make wudû' with it, we will experience thirst. Can we make wudû' with sea water?' Rasûlullâh ﷺ replied: 'Its [sea] water is extremely pure. And its [naturally] dead [fish] is lawful.'"

We see in this Hadîth that Rasûlullâh ﷺ gave to this sea-faring Mudlijî person the ruling as regards wudû' with sea water. He said to him that its water is pure and that wudû' with it is valid. Rasûlullâh ﷺ then showed his thoughtfulness to this sea-farer lest he becomes confused about the ruling concerning naturally dead fish. This is something which he will experience while at sea. Rasûlullâh ﷺ therefore explained that it is lawful to eat the naturally dead fish of the sea and to derive benefit from it. Rasûlullâh ﷺ therefore gave an additional answer to his question by saying: "And its [naturally] dead [fish] is lawful."

This addition in his reply is very important because it explains the purity of sea water even if there dies in it whatever has to die in it. It also explains the lawfulness of all that dies in it. Having knowledge thereof is necessary for a sea-farer because he may need to eat that dead [fish] at some time or the other – either by choice or under compulsion [when he has no other food]. He can therefore eat thereof and store it without any

objection. This explanation of Rasûlullâh ﷺ is the essence of goodness in the methodology of teaching and in providing to the full whatever a student needs.

Hadîth 84: Muslim, Abû Dâ'ûd and Nasa'î narrate on the authority of Ibn 'Abbâs ﷺ who said: "A woman who was performing hajj raised a child of hers and asked: 'O Rasûlullâh! Is there hajj on this child?' He replied: 'Yes. And for you is the reward.'"

The *'ulamâ'* say that this Hadîth is a proof that the hajj of a small child is valid and he or she will be rewarded for it even though this will not suffice for the actual hajj [if it becomes incumbent on the child when he or she matures]. This hajj will be considered to be an optional hajj.

We see in this Hadîth that Rasûlullâh ﷺ gave a reply more than what the woman had asked. She had asked about the hajj of the child. He replied that there is hajj for the child. But he added that she will receive the reward. The reason for this is that she is entrusted with all the affairs of the child. This therefore establishes the reward in her favour. This is a strong incentive for her good act [of taking the child for hajj] and also a strong incentive for the mothers and fathers of the forthcoming generations to follow her in bearing difficulties in taking their small children for the pilgrimage to the grand House of Allâh in order to embed in their hearts and instil in their eyes the grandeur of this House, and to entrench in their souls this great pillar of Islam. The additional benefit of this is that when small children are seen around the Ka'bah, it spurs on the hearts, souls and tears of others.

16. Rasûlullâh ﷺ teaches by turning the attention of the questioner away from the actual question which he posed

At times, Rasûlullâh ﷺ used to turn the attention of the questioner away from what he actually asked. This, he did because of some great wisdom.

Hadîth 85: Bukhârî and Muslim narrate on the authority of Anas ﷺ that a person said to Rasûlullâh ﷺ: "When is the [final] hour, O Rasûlullâh?" He replied: "What have you prepared for it?" The man said: "I have not prepared for it with many salâhs, fasts and charities. However, I love Allâh and His Messenger." Rasûlullâh ﷺ said: "You will be with whom you love."

We see that Rasûlullâh ﷺ turned his attention away from his question about the time of the resurrection. This is something which is reserved in the knowledge of Allâh ﷻ alone. Rasûlullâh ﷺ then directed his attention towards something else which he was more in need of and of more benefit to him. That is, doing good deeds in preparation for the resurrection. He therefore asked him: "What have you prepared for it?" To which he replied: "Love for Allâh and His Messenger." And to which Rasûlullâh ﷺ said: "You will be with whom you love."

Rasûlullâh ﷺ also added that a person will be resurrected with those in whose company he remains and those whom he loves. This is an insightful warning to man from befriending someone who is not righteous. If he befriends such a person, he will be with him in the hereafter wherever he is.

This methodology of turning the attention of the questioner away [from the actual question] is known as the methodology of a wise person (*uslûbul hakîm*). It entails replying to a questioner with something other than what he asked and

directing him towards something that concerns him, that is more important than what he asked or more beneficial to him.

Hadîth 86: Bukhârî and Muslim narrate on the authority of Ibn 'Umar ﷺ that a person asked the following question to the Prophet ﷺ: "O Rasûlullâh! What can a person in *ihrâm* wear?" Rasûlullâh ﷺ replied: "He should not wear a kurtah, a turban, a pants or a head-covering. Nor should he wear clothing that has been dyed with *waras* (a plant of yellow colour used for dying) or saffron. If he does not have sandals, he may wear leather socks. But he should cut them so that they are below the ankles."

We see in this Hadîth that Rasûlullâh ﷺ is asked about what a person in *ihrâm* should wear. But Rasûlullâh ﷺ gave an answer pertaining to what such a person should not wear. This reply would include what he should wear. This is because what such a person cannot wear is limited. But what he can wear is not limited. Rasûlullâh ﷺ therefore enumerated what is limited in order to give a short and concise reply. Where he to enumerate all that a person in *ihram* can wear, his reply would have been very lengthy. And it may have been difficult for the questioner to remember and bear in mind the entire list [of what is permissible to wear].

Rasûlullâh ﷺ then explained to him something more than what he had asked, viz. the ruling as regards wearing leather socks in the absence of sandals. He thus gave an additional explanation as regards a person who is constrained. This explanation is also related to the actual question of the person. Rasûlullâh ﷺ therefore said to him: "If he does not have sandals, he may wear leather socks. But he should cut them so that they are below the ankles."

Hadîth 87: Bukhârî and Muslim narrate on the authority of Abû Mûsâ al-Ash'arî ﷺ that a Bedouin came to the Prophet ﷺ and said: "O Rasûlullâh! A person fights [in the cause of Allâh] in order to acquire booty. Another fights in order to become famous [as a brave and

valiant person]. Another fights in order to show off [his bravery]. Which of these is [really] fighting in the cause of Allâh?" Rasûlullâh ﷺ replied: "The one who is fighting in order that the religion of Allâh may reign supreme is the one who is [really] fighting in the cause of Allâh."

In this Hadîth Rasûlullâh ﷺ shifts away from the actual question that was posed towards something else. This is because it would not be appropriate to reply to the question in the positive or negative. He therefore shifts away from answering about the nature of the person's fighting to the state and condition of the person who is fighting. And he informs the person that the basis for everything is sincerity of intention and purpose.

Rasûlullâh's ﷺ reply: "The one who is fighting in order that the religion of Allâh may reign supreme is the one who is [really] fighting in the cause of Allâh", is extremely eloquent and concise at the same time. This Hadîth is enumerated among the concise and meaningful Traditions of Rasûlullâh ﷺ. This is because if Rasûlullâh ﷺ said that all [the different persons] whom he asked about were not fighting for the cause of Allâh, there was the possibility of the person assuming that anyone apart from these mentioned will be fighting for the cause of Allâh, when this is not the actual case. For it is possible that a person fights because he has become angry and enraged for the sake of Allâh – and both these are considered to be fighting for the cause of Allâh. Rasûlullâh ﷺ therefore replied with words that include all the meanings of the question and more than that. He thereby prevented the person from becoming confused while at the same time enabled him to understand even more.

We learn from this Hadîth that it is permissible for a student to ask the underlying reason for a particular ruling. This we gauge from the words: "Which of these is [really] fighting in the cause of Allâh?" Another thing which we learn is that a person may acquire knowledge about something before starting to act

on it. This is because it is required of a Muslim to learn first, and then to put it into practice. This, so that his deed will be done with insight and guidance from the Sharî'ah.

17. Rasûlullâh ﷺ asks for the question to be repeated so that he may give a full reply

At times Rasûlullâh ﷺ used to ask the person to repeat his question – despite fully knowing the question – in order to increase his knowledge, or that he may fully comprehend the reply, or that he may completely expound it to him.

Hadîth 88: Muslim and Nasa'î narrate on the authority of Abû Qatâdah ﷺ that Rasûlullâh ﷺ stood up amongst them. He then informed them that waging jihâd in the cause of Allâh and belief in Allâh ﷻ were the most virtuous deeds. So a person stood up and said: "O Rasûlullâh! Tell me, if I am killed in the cause of Allâh, will this be an expiation for my sins?" Rasûlullâh ﷺ said to him: "Yes. If you are killed in the cause of Allâh while you are steadfast, fighting solely for His pleasure, moving forward, and not fleeing [from the battlefield]." Rasûlullâh ﷺ then said: "What was your question again?" The person said: "Tell me, if I am killed in the cause of Allâh, will this be an expiation for my sins?" Rasûlullâh ﷺ said: "Yes, if you are steadfast, fighting solely for His pleasure, moving forward, and not fleeing [from the battlefield]. [This will be an expiation for all your sins] except for your debts, because Jibra'îl said this to me."

The debts in this context refer to those which the person had no intention of paying back or fulfilling. Debts are mentioned here as an example for all other dues which a person owes to his fellow humans. A person who has debts, one who has to pay for a crime, one who has taken something by force, one who has acted treacherously in a trust, one who has stolen, etc. are all equal in this warning and all have to pay back what they owe. Rasûlullâh ﷺ drew attention to all the *huqûqul 'ibâd* (rights and dues to ones fellow humans) by mentioning debts alone. He adds that jihâd, martyrdom in the cause of Allâh and other good deeds will not expiate these sins. Jihâd and martyrdom can only expiate the dues that he owes to Allâh ﷻ - *huqûqullâh*.

The words "Jibra'îl said this to me" mean that Jibra'îl ﷺ had just now come to Rasûlullâh ﷺ and informed him thereof. It is for this reason that he asked him to repeat his question. And it is for this reason that he gave him an additional reply.

18. Rasûlullâh ﷺ asks another companion to reply to a question in order to train him

Rasûlullâh ﷺ used to hand over the responsibility of replying to a question to a Saḥâbî in order to train and habituate him to giving replies in matters of Islam.

Hadîth 89: Bukhârî, Muslim, Abû Dâ'ûd, Tirmidhî and Ibn Mâjah narrate on the authority of Ibn 'Abbâs ﷺ who said: "Abû Hurayrah used to relate that a person came to Rasûlullâh ﷺ while he was returning from [the battle of] Uhud, and said: 'Last night I saw a dream: there was a cloud from which butter and honey were dripping. I saw the people taking from it with their palms. There were those who were taking a lot and there were those who were taking a little. And I saw a rope stretching out from the sky to the earth. I saw you, O Rasûlullâh, holding onto it and climbing up. Another person took hold of it after you and climbed up. Then another person took hold of it after him and climbed up. Thereafter, another person took hold of it and it broke off. The rope was then joined for him and he climbed it.'

Abû Bakr said: "O Rasûlullâh! May my father and mother be sacrificed for you. I take an oath by Allâh that you should permit me to interpret this dream." Rasûlullâh ﷺ said: "You may interpret it." Abû Bakr said: "As for the cloud, it is the cloud of Islam. As for the butter and honey that were dripping from it, they refer to the sweetness and softness of the Qur'ân. As for the people who were taking from it with their palms – there are those who are taking a lot [of benefit] from the Qur'ân and there are those who are taking very little [benefit] from the Qur'ân. As for the rope that was stretching down from the sky to the earth, it is the truth on which you are on. You take hold of it and Allâh elevates you thereby. Another person after you will take it and he will also be elevated thereby. Thereafter another person will take it and he will also be elevated thereby. Another person will take it and it will break off. It will then be joined for him and he will then be elevated thereby."

"O Rasûlullâh! May my father be sacrificed for you. Tell me whether I am right or wrong." Rasûlullâh ﷺ replied: "You are partly right and partly wrong." Abû Bakr said: "I take an oath by Allâh O Rasûlullâh that you should certainly tell me what I said wrong." Rasûlullâh ﷺ replied: "Do not take an oath O Abû Bakr."

According to some scholars, Abû Bakr ﷺ was wrong in the sense that he did not interpret certain aspects. For example, the person who narrated the dream said that he saw butter and honey dripping from the cloud. Abû Bakr ﷺ interpreted this as the sweetness and softness of the Qur'ân. This is actually an interpretation of the honey alone. He left out the interpretation of the butter. He ought to have interpreted these two items [honey and butter] as the Qur'ân and the Sunnah.

According to others, the mistake in its interpretation occurred in the last aspect wherein he said that a person will hold on to the rope and it will break off. This refers to 'Uthmân ﷺ and shows that he will remove himself from the Caliphate. Abû Bakr ﷺ interpreted this as a person taking hold of the rope, it breaking off, someone joining it for him, and he will then climb it. The reality of this is that 'Uthmân ﷺ was removed from the Caliphate by force, he was murdered and someone else was appointed in his place. So the more correct interpretation would be that the joining of the rope was done during the rule of someone else from his people.[1]

Ibn Ḥajar *raḥmatullâhi 'alayh* says that we learn from this Ḥadîth that it is permissible for a learned person to reveal or express any branch of knowledge which he is an expert in if his intention is clear and if he is safe from ostentation. Another thing we learn from this Ḥadîth is that it is permissible for a

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[1] Imâm Nawawî *rahmatullâhi 'alayh*, *Sharh Sahih Muslim*, vol. 15, p. 19.

learned person to speak of some knowledge in the presence of someone who is more learned than him if the latter permits him to do so either explicitly or implicitly. The same rule can be applied when passing *fatwâs* and rulings.[1]

Another example of training and habituating his students is where Rasûlullâh ﷺ ordered some of his companions to pass judgement in his presence with regard to disputes that were raised before him.

Hadîth 90: Imâm Ahmad narrates in his *Musnad* and Dârquṭnî in his *Sunan* on the authority of 'Abdullâh ibn 'Amr ibn al-'Âṣ ﷺ who said: "Two disputants came to Rasûlullâh ﷺ so he said to 'Amr ibn al-'Âṣ: "You pass judgement on these two." 'Amr said: "[I must pass judgement] while you are present here, O Rasûlullâh!?" He replied: "Yes." He said: "On what basis should I pass judgement?" Rasûlullâh ﷺ said: "If you endeavour and you are correct [in your judgement], you will be rewarded ten-fold. And if you endeavour and are wrong [in your judgement], you will receive one reward."

There is something odd in this Hadîth, viz. the mention of the reward being ten-fold if he is correct. The more correct Hadîth in this regard is that the reward is two-fold if he is correct, and one reward if he is wrong.

Hadîth 91: Imâm Ahmad and Dârquṭnî narrate on the authority of 'Uqbah ibn 'Âmir ﷺ who said: "Two disputants came disputing before Rasûlullâh ﷺ. So he said to me: 'O 'Uqbah! Stand up and pass judgement on them.' I said: 'O Rasûlullâh! You have more right in this regard over me.' He replied: 'Even if that is the case, you pass judgement on them. If you endeavour and you are correct [in your judgement], you will be rewarded ten-fold. And if you endeavour and are wrong [in your judgement], you will receive one reward.'

[1] Al-Hâfiz ibn Hajar *rahmatullâhi 'alayh*, *Fathul Bârî*, vol. 12, p. 384.

Hadîth 92: Ibn Mâjah and Dâraquṭnî narrate on the authority of Jâriyah ibn Ẓafar al-Hanafî al-Yamâmî ﷺ who said: "There was a house that was owned by two brothers. They erected a partition in the centre of it. Then both the brothers passed away and each of them left behind an offspring. And each of the offspring claimed that the partition belonged to him and not to the other person. The offspring of these two brothers presented the case before the Prophet ﷺ. Rasûlullâh ﷺ summoned for Hudhayfah ibn al-Yamân who then decided between the two. He ruled in favour of the partition for that person who finds the rope [that is used to tie the partition] on his side. Hudhayfah then returned to the Prophet ﷺ and informed him of his decision. The Prophet ﷺ said: 'You are correct and you have done well."

19. Rasûlullâh ﷺ tests a learned person on a particular aspect in order to praise him if he is correct

At times Rasûlullâh ﷺ used to test some of his companions. He would ask a Sahâbî on a particular aspect in order to gauge his intelligence and cognisance. If he was correct, he would praise him, congratulate him and tap him on his chest - drawing attention to the fact that such a person was deserving of Rasûlullâh's ﷺ love and his valuing him because of his correct answer.

Hadîth 93: Muslim narrates on the authority of Ubayy ibn Ka'b ﷺ - whose title was Abul Mundhir – who said: "Rasûlullâh ﷺ said: 'O Abul Mundhir! Which verse of the Qur'ân is the most valued in your sight?' I replied: 'Allâh and His Messenger know best.' He said: 'O Abul Mundhir! Do you know which verse of the Qur'ân is most valued in your sight?' I replied: '[The verse] 'Allâh – there is none worthy of worship but He. The living, the sustaining...' [Ubayy ibn Ka'b ﷺ says]: 'He then patted me on my chest and said: 'May you take pleasure in knowledge.'"

Hadîth 94: Abû Dâ'ûd, Tirmidhî, Dâramî, Ibn Sa'd and Qâdî Waki' narrate on the authority of Mu'âdh ibn Jabal ﷺ who said: "When Rasûlullâh ﷺ despatched me towards Yemen, he asked me: 'How will you pass judgement if any case is presented before you?' I replied: 'I will judge by the Qur'ân.' He asked: 'And if you do not find [an answer] in the Qur'ân?' I replied: 'I will judge by the Sunnah of the Messenger of Allâh.' He asked: 'And if you do not find [an answer] in the Sunnah of the Messenger of Allâh?' I replied: 'I will utilize all my thinking powers and I will not display any shortcoming in this regard.' [Mu'âdh ibn Jabal ﷺ says]: 'Rasûlullâh ﷺ patted my chest with his hand and said: 'All praise is due to Allâh who inspired the envoy of the Messenger of Allâh with that which pleases the Messenger of Allâh.'"

20. Rasûlullâh ﷺ teaches by remaining silent over what occurred in his presence

This is one of the categories of the Sunnah. The scholars of jurisprudence and the Traditionalists refer to is as *taqrîr* [or *iqrâr*]. If any Muslim says or does something in the presence of the Prophet ﷺ and the Prophet ﷺ agrees to it by remaining silent or by displaying his pleasure with it, then this is an indication from the Prophet ﷺ that that particular act [which was done in his presence] or speech [which was uttered in his presence] is permissible. Many academic matters were learnt from Rasûlullâh ﷺ in this way. I will suffice by quoting just two Traditions in this regard.

Hadîth 95: Bukhârî narrates on the authority of Abu Juhayfah Wahb ibn 'Abdillâh ﷺ who said: "The Prophet ﷺ established a brotherhood between Salmân and Abû Dardâ'. Once, Salmân went to visit Abû Dardâ' and he saw that Umme Dardâ' [the wife of Abû Dardâ'] wearing tattered and worn-out clothes. So he asked her: 'What is wrong with you?' She replied: 'Your brother, Abû Dardâ' has no inclination towards this world. [i.e. he is disinclined to women and totally engrossed in worship].'

Abû Dardâ' then came and so he prepared some food for him. He then said to Salmân: 'You eat, because I am fasting.' Salmân replied: 'I will not eat till you also eat.' So he also ate. When it was night, Abû Dardâ' went to offer salâh. Salmân said to him: 'Sleep!' So he slept. He then went to offer salâh. Salmân said to him: 'Sleep!' When it was the last portion of the night, Salmân said to him: 'You may get up now.' And the two of them offered salâh. Salmân then said to him: 'Your Sustainer has a right over you. Your soul has a right over you. Your wife has a right over you. You should therefore fulfil the right of each of those who have a right over you.'

Abû Dardâ' then went to Rasûlullâh ﷺ and related this entire incident to him. The Prophet ﷺ replied: 'Salmân has spoken the truth.'

In Rasûlullâh ﷺ agreeing with all that Salmân ﷺ said and did we see an obvious merit and greatness in favour of Salmân ﷺ. In the narration of Ibn Sa'd, Rasûlullâh ﷺ said: "Salmân is filled with knowledge."

Hadîth 96: Abû Dâ'ûd narrates on the authority of 'Amr ibn al-'Âṣ ﷺ who said: "I had a wet dream on a cold night while we were in the battle of Dhâtus Salâsil. I feared that if I were to take a bath, I would die [because of the severe cold]. So I made *tayammum* and performed the *fajr* ṣalâh for my companions. They then related this incident to the Prophet ﷺ. So he said: 'O 'Amr! You performed the ṣalâh for your companions while you were in a state of impurity?' So I informed him as to what prevented me from taking a bath [viz. the severe cold]. And I said to him: 'I heard Allâh saying [in the Qur'ân]: 'Do not kill yourselves. Allâh is certainly merciful towards you.' Rasûlullâh ﷺ then laughed and did not say anything."

Rasûlullâh's ﷺ smiling and laughing is proof that *tayammum* is permissible during severely cold weather. This is because his smiling is considered to be an agreement on his part. Because he will never agree to anything that is unlawful. Smiling on the part of Rasûlullâh ﷺ is a stronger indication to the permissibility of an act than his remaining silent.

21. Rasûlullâh ﷺ makes use of temporary opportunities in teaching

Many a time, Rasûlullâh ﷺ used to take appropriate opportunities [that were presented before him] in teaching whatever he wanted. In this way, he used to combine that opportunity together with the knowledge which he wished to spread and proliferate. In so doing, this used to be the most clear explanation for his addressees, the best understanding thereof, and the strongest cognition of what they were hearing and what was being presented before them.

Hadîth 97: Muslim narrates on the authority of Jâbir ﷺ who said: 'Rasûlullâh ﷺ walked through the market-place entering it via the outskirts [of Medînah]. People were on either side of him. He passed by a young dead goat with small ears. He grabbed it by its ears and said: 'Who among you would like to purchase this for one dirham?' The people replied: 'We would not even want it for free. What can we do with it?' Rasûlullâh ﷺ said: 'Would any of you like to have it for free?' The people replied: 'We take an oath by Allâh that even if it was alive, the fact that it has such small ears will be considered to be a blemish in this goat. So how can we attach any value to it when it is dead?!' Rasûlullâh ﷺ said: 'I take an oath by Allâh that the world is more insignificant in the sight of Allâh than this [dead goat] is in your sight.'"

Hadîth 98: Bukhârî and Muslim narrate on the authority of 'Umar ibn al-Khaṭṭâb ﷺ who said: "Prisoners of war were brought to the Prophet ﷺ. Among these prisoners, there was a woman whose milk was flowing from her breasts while she was running around looking for her infant child. When she found her child among the prisoners, she grabbed him, clung him to her bosom and breast-fed the child. So the Prophet ﷺ said to us: 'Do you think that this woman will ever throw her child in the fire?' We replied: 'No. She will never throw her child as long as she is able to protect and safeguard him.' Rasûlullâh ﷺ said:

'Allâh is certainly more merciful to His servants than this woman is to her child.'"

We see Rasûlullâh ﷺ taking this opportunity which presented itself before him together with his companions wherein they witnessed the affection displayed by a woman when she found her lost child. Rasûlullâh ﷺ took this opportunity to compare and liken this to the mercy of Allâh ﷻ in order to teach the people the mercy of the Sustainer to His servants. He did not introduce them to this subject [of Allâh's mercy] when it was inappropriate. Rather, he introduced it to them on this occasion so that it may be a lesson for them and an explanation to them displaying the vastness of Allâh's mercy and His kindness upon His servants. "And Allâh is extremely kind to His servants." (2: 207)

Hadîth 99: Bukhârî narrates on the authority of Jarîr ibn 'Abdillâh al-Bajalî ﷺ who said: "One night we were sitting in the company of the Prophet ﷺ when he looked at the full moon. He then said: 'On the day of resurrection you will look at your Sustainer just as you are looking at this moon. You will not crowd each other in trying to look at Him. If you are able to be not overcome by the salâh before sunrise and before sunset, you should offer them.' He then recited the verse: 'Glorify the praises of your Sustainer before sunrise and before sunset.'" (50: 39)

Rasûlullâh ﷺ took the opportunity of the Sahâbah ﷺ looking at the full moon and therefore explained to them that seeing Allâh ﷻ in the hereafter with such clarity and such ease will be possible for the believers in paradise.

22. Rasûlullâh ﷺ teaches by joking and humour

Subtle humour provides amusement and a diversion to a person. It lightens the burden of fatigue which a person experiences. A person has to experience difficulties and hardships in life. It is humour which lessens the burden of these difficulties and hardships. A person can learn through a smiling person more than what he can learn from a stern and frowning person. Continuous seriousness is burdensome on the mind. It is occasional humour which refreshes and reinvigorates a person.

'Allâmah Ibn Qutaybah *rahmatullâhi 'alayh* says: "Rasûlullâh ﷺ used to joke because the people were commanded to emulate him and to follow in his footsteps. Had he abandoned a smiling mien and a pleasant expression, and stuck to seriousness and sternness, the people would have adopted this despite the difficulty in doing something that is against their nature and temperament. He joked with them so that they may do the same. But he spoke nothing but the truth."[1]

Imam Nawawî *rahmatullâhi 'alayh* says: "Joking that is prohibited is the one wherein excesses are committed and when it is done all the time. Joking of this nature leads to laughing and hard-heartedness. It keeps the person away from the remembrance of Allâh ﷻ and away from giving due attention to the important matters of religion. Many a time it causes harm and leads to resentment. It also causes one to lose one's awe and respect. If joking and humour are free from all this, it is lawful. And this is what Rasûlullâh ﷺ used to do on certain occasions for some reason, such as, to make a person feel good

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[1] Shaykh Ibn 'Allân, *al-Futuhât ar-Rabbânîyyah 'alal Adhkâr an-Nawawiyyah*, vol. 6, p. 297.

and in order to make him feel comfortable. Joking and humour of this nature are not prohibited at all. In fact, they are a laudable Sunnah if they are as described above. Rely on this because there is a great need for this. The inspiration to do good is from Allâh ﷻ alone."[1]

Rasûlullâh ﷺ used to joke and jest with his companions on certain occasions. However, he spoke nothing but the truth. Abû Hurayrah ؓ says: "The Saḥâbah said: 'O Rasûlullâh! You joke with us?!' He replied: 'I speak nothing but the truth.'" Rasûlullâh ﷺ used to teach many things through joking and humour.

Hadîth 100: Bukhârî, Muslim, Abû Dâ'ûd, Tirmidhî and Ibn Mâjah narrate on the authority of Anas ibn Mâlik ؓ who said: "Rasûlullâh ﷺ used to visit us. I had a small brother who used to be called Abû 'Umayr. He had a bird which he used to play with. This bird died. When Rasûlullâh ﷺ came to visit us, he saw that my brother was sad. So he asked: 'What has happened to him?' The people of the house said: 'His bird has died.' Rasûlullâh ﷺ said to him: 'O Abû 'Umayr! What has happened to the Nughayr?'

Nughayr refers to a small bird – referring to the bird which died. The following points are learnt from this Hadîth:

1. The leader can specifically visit some of his followers.
2. He can intermingle with some of his followers without doing the same to others.
3. A learned person can convey his knowledge to someone who will benefit from it.

[1] Imâm Nawawî *raḥmatullâhi 'alayh*, *al-Adhkâr*, p. 29.

4. The permissibility of joking. And that it is permissible to joke with a child that has not reached an age of understanding as yet.
5. The permissibility of addressing someone who is not a father as yet by the title of Abû (which means father).
6. The permissibility for a child to play with birds without causing them any harm. The permissibility for those who are entrusted with a child [e.g. parents] to give control to the child over such pets.
7. The permissibility to spend money on permissible items with which a child may amuse himself.
8. The permissibility of keeping birds in cages and other similar enclosures.
9. Dealing with people according to their intellects and understanding.
10. The permissibility of addressing a person by his diminutive name if he is not offended by it. In this case, the child is addressed as "Abû 'Umayr" – 'Umayr is the diminutive of 'Umar.
11. The permissibility of asking about some matter despite having knowledge thereof provided this does not entail mockery. In this case, Rasûlullâh ﷺ asked: "What has happened to the Nughayr?" despite knowing that it had died.

Hadîth 101: Abû Dâ'ûd and Tirmidhî narrate on the authority of Anas ؓ who said: "A person asked Rasûlullâh ﷺ to give him a camel from the camels of *ṣadaqah* so that he may carry his goods on it. So Rasûlullâh ﷺ said to him: 'I will give you the child of a camel.' The man said: 'O Rasûlullâh! What can I do with the child of a camel?' Rasûlullâh ﷺ replied: 'Is it not so that camels only give birth to camels?'"

and in order to make him feel comfortable. Joking and humour of this nature are not prohibited at all. In fact, they are a laudable Sunnah if they are as described above. Rely on this because there is a great need for this. The inspiration to do good is from Allâh ﷻ alone."[1]

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Through this subtle humour, Rasûlullâh ﷺ taught this person that a camel, even though it may be old and big enough to carry loads, it is still the child of another camel.

We see in this Hadîth Rasûlullâh ﷺ drawing the attention of his student and others who were present that when they hear something, they should ponder over it and that they should not hasten in answering. This is a very important trait which a student should adopt in order to succeed. Another thing which we learn is that Rasûlullâh ﷺ, the teacher, is joking yet speaking nothing but the truth. This is because all camels are the offspring of other camels.

23. Rasûlullâh ﷺ emphasises what he is teaching by taking an oath

Many a time, Rasûlullâh ﷺ used to commence his speech by taking an oath in the name of Allâh ﷻ in order to draw attention to the importance of what he was about to say, to strengthen it, and in order to emphasise it.

Ibn Qayyim *rahmatullâhi 'alayh* says: "Rasûlullâh ﷺ took an oath on more than 80 occasions all of which are mentioned in the books of Hadîth. And Allâh ﷻ commanded him to take an oath over what he was saying in three places in the Qur'ân: "Say: 'Yes! By my Sustainer! It is the very truth!'" (10: 53) "Say: 'Yes! By my Sustainer! It will come to you.'" (34: 3) "Say: 'Yes! By my Sustainer! You will certainly be resurrected.'" (64: 7)[1]

Hadîth 102: Muslim narrates on the authority of Abû Hurayrah ﷺ who said: "Rasûlullâh ﷺ said: 'I take an oath by Him in whose control is my life that you will not enter paradise till you believe. And you will not believe till you love each other. Shall I not show you something which if you do, you will love each other? Spread the greeting [*as-salâmu 'alaykum*] amongst you.'"

Imâm Nawawî *rahmatullâhi 'alayh* says: "In this Hadîth there is great encouragement on spreading the salâm and offering it to all Muslims – those whom you know and those whom you do not know. The salâm is the first means of friendliness and the key to attracting affection. By spreading it, there is the certainty of mutual affection amongst the Muslims. It also displays their distinguishing feature from those of other

[1] Imâm Ibn Qayyim *rahmatullâhi 'alayh*, *I'lâm al-Muwaqqi'în*, vol. 4, p. 165 and in *Zâd al-Ma'âd*, vol. 2, p. 313.

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religions. In addition to this, it trains the soul to be humble, to give due attention to humility, and to respect the sanctity of Muslims."[1]

The following fact is learnt from this Hadîth and those that come after it wherein oaths of Rasûlullâh ﷺ are mentioned: The permissibility of taking oaths – for a teacher and others - without being asked to do so in order to show the importance and magnitude of what is being said. And in order to stress its authenticity, attribute and effect.

Hadîth 103: Muslim narrates on the authority of Anas ﷺ that the Prophet ﷺ said: "I take an oath by Him in whose control is my life, a person cannot be a true believer till he loves for his neighbour – or he said: for his brother – what he loves for himself."

The *'ulamâ'* say that the word "brother" refers to a general brotherhood which includes an unbeliever and a Muslim. A person should love for his unbelieving fellow human what he loves for himself as regards his embracing Islam. In like manner, he should love for his Muslim brother his remaining on the religion of Islam. Supplicating for the guidance of an unbeliever is therefore encouraged in Islam.

Hadîth 104: Bukhârî narrates on the authority of Abû Shurayh al-Khuzâ'î ﷺ that Rasûlullâh ﷺ said: "I take an oath by Allâh that he is not a believer! I take an oath by Allâh that he is not a believer! I take an oath by Allâh that he is not a believer!" He was asked: "Who? O Rasûlullâh!" He replied: "That person from whose harms his neighbour is not safe."

Rasûlullâh's ﷺ oaths in the above Traditions were solely to draw attention to the important effects of spreading the salâm in

[1] Imâm Nawawî *rahmatullâhi 'alayh*, *Sharh Sahîh Muslim*, vol. 2, p. 10.

strengthening the bonds of friendship and affection amongst the people, in drawing attention to the importance of desiring good for ones neighbour and brother, and in drawing attention to the repugnance of causing harm to the neighbour. Rasûlullâh ﷺ stressed all this to such an extent that he said that he who goes against his guidance in these Traditions is devoid of complete and true îmân.

24. Rasûlullâh ﷺ repeats his words three times in order to emphasise his subject matter

Rasûlullâh ﷺ used to repeat his words in order to emphasise his subject matter and to draw attention to its importance to his addressee. And so that the person may understand it and fully comprehend it. Imam Bukhârî *raḥmatullâhi 'alayh* has a chapter titled "He who repeats his speech three times so that it may be understood from him".

Al-Ḥâfiẓ ibn Ḥajar *raḥmatullâhi 'alayh* quotes Ibn al-Munayyir *raḥmatullâhi 'alayh* who says: "By bringing this chapter, Imâm Bukhârî *raḥmatullâhi 'alayh* refutes those who dislike a speech to be repeated, who reprimand a student for asking for something to be repeated, and who consider such a request to be a sign of stupidity." He adds: "The fact of the matter is that this differs under different circumstances. If a student is unable to understand something the first time, there is nothing wrong in his asking it to be repeated. And there is no excuse for the teacher not to repeat. In fact, repetition is more incumbent upon him than the first time he said something. This is because, by commencing something, you will become obligated to repeat it [if it is not understood]."[1]

Ḥadîth 105: Bukhârî narrates on the authority of Anas ؓ that when the Prophet ﷺ used to say anything, he used to repeat it three times so that it may be understood from him."

Ḥadîth 106: Bukhârî narrates on the authority of 'Abdullâh ibn 'Amr ؓ who said: "Rasûlullâh ﷺ lagged behind on a journey which we undertook. He then caught up with us when there was very little time for us to offer the *aṣr ṣalâh* and we were performing our ablution.

[1] Al-Ḥâfiẓ ibn Ḥajar *raḥmatullâhi 'alayh*, *Fatḥul Bârî*, vol. 1, p. 189.

[Because we were in a hurry], we began wiping our feet. So Rasûlullâh ﷺ shouted in a loud voice: 'Destruction to the heels from the fire.' He said this two or three times."

In saying this, Rasûlullâh ﷺ is issuing a threat to those who do not wash their feet thoroughly when performing ablution. Among the things that we learn from this Ḥadîth is that an ignorant person should be taught, the voice can be raised when rebuking someone, a matter may be repeated so that it is thoroughly understood.

Ḥadîth 107: Imâm Aḥmad *raḥmatullâhi 'alayh* narrates in his *Musnad* on the authority of 'Abdur Raḥmân ibn Ghanm on the authority of Mu'âdh ibn Jabal ؓ that Rasûlullâh ﷺ departed with the people for the battle of Tabûk. In the morning, he led the people in the *fajr ṣalâh*. The people then began riding [their animals]. When the sun rose, the people began dozing off because of their journeying in the early part of the night. Mu'âdh stuck to following directly behind Rasûlullâh ﷺ. Rasûlullâh ﷺ then opened his head veil [which he was wearing for the journey] and looked back. He saw that from the entire army there was none but Mu'âdh who was closest to him. Rasûlullâh ﷺ then called him and said: "O Mu'âdh! He replied: "Here I am, O Prophet of Allâh!" He said: "Come closer." So he went closer to him till their animals touched each other. Rasûlullâh ﷺ then said: "I did not know that the people were so far behind." Mu'âdh replied: "O Prophet of Allâh! The people were dozing off so their animals began dispersing – grazing and moving about." Rasûlullâh ﷺ said: "I had also dozed off."

When Mu'âdh saw Rasûlullâh's ﷺ attentiveness to him and his being alone in his company, he said: "O Rasûlullâh! Permit me to ask you about a matter that has caused me to become sick, that has made me ill and that has caused me to grieve." The Prophet ﷺ replied: "Ask me whatever you wish."

He said: "O Prophet of Allâh! Inform me of a deed that will admit me into paradise. I will not ask you about anything else." The Prophet of Allâh replied: "Excellent! Excellent! Excellent! You have asked about a

very serious matter. You have asked about a very serious matter. You have asked about a very serious matter. It is extremely easy for the person in whose favour Allâh has willed good. It is extremely easy for the person in whose favour Allâh has willed good. It is extremely easy for the person in whose favour Allâh has willed good." Everything that he told him, he said it three times. In other words, he repeated it three times so that he may fully understand and comprehend it.

The Prophet ﷺ then said: "That you believe in Allâh and in the last day. That you establish the ṣalâh. That you worship Allâh alone - without ascribing anything to Him. You continue with all this till you die." Mu'âdh said: "O Prophet of Allâh! Repeat it to me." So he repeated it to him three times.

The Prophet ﷺ then said: "O Mu'âdh! If you wish, I will inform you of the main thing of this religion, the foundation of this religion and the culmination of this religion." Mu'âdh said: "May my parents be sacrificed for you O Prophet of Allâh! You should certainly tell me." The Prophet ﷺ said: "The main thing of this religion is that you testify that there is none worthy of worship but Allâh, He is one and has no partner. And that you testify that Muḥammad is His servant and Messenger. The foundation of this religion is the establishment of ṣalâh and the paying of zakâh. The culmination of this religion is waging jihâd in the cause of Allâh. I have been commanded to fight the people till they establish the ṣalâh, they pay the zakâh, they testify that there is none worthy of worship but Allâh, He is one and has no partner, and that Muḥammad is His servant and Messenger. If they do all this, they have certainly clung [to the true religion]. And they have safeguarded their lives and their wealth except with what is due. And their accounting is with Allâh."

25. Rasûlullâh ﷺ bears in mind the importance of changing his posture and repeating what he said

At times Rasûlullâh ﷺ used to change his sitting posture and his position together with repeating what he said in order to convey the importance and gravity of what he was saying or to warn against it.

Hadîth 108: Bukhârî and Muslim narrate on the authority of Abû Bakrah ﷺ who said: "Rasûlullâh ﷺ said: 'Should I not inform you of the most serious of the major sins? Should I not inform you of the most serious of the major sins? Should I not inform you of the most serious of the major sins?' We replied: 'Indeed, O Rasûlullâh!' He said: 'Ascribing partners to Allâh and disobedience to parents.' Rasûlullâh ﷺ was leaning [against something when he said this], he then sat up and said: 'Behold! And a false statement and a false testimony. Behold! And a false statement and a false testimony.' He continued saying these words till I said [to myself], he will not keep quiet.' And in the narration of Muslim: 'He continued repeating these words till we said: 'If only he would remain silent.'"

The words "a false statement and a false testimony" are the same in meaning. They merely explain each other and serve to emphasise the point. The reason for repeating the words "a false statement and a false testimony" and not the words "Ascribing partners to Allâh and disobedience to parents" was to issue a particular warning against false testimony. This is because people commit this sin more easily, disregard in this matter is more, and the harms of it can be more disastrous. This is because ascribing partners to Allâh is repugnant to a Muslim. Disobedience to parents is repugnant to ones nature. As for false testimony, the motives behind it are many. Giving due importance to this was therefore appropriate. Repetition of this [false testimony] is not to show that it is more serious than ascribing partners or unbelief. It should be borne in mind that ascribing partners and unbelief are the greatest of sins.

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Ibn Hajar *rahmatullâhi 'alayh* says: "We learn from this Hadîth the desirability of repeating an admonishment three times so that it may be understood. And that the person giving the admonishment to display his uneasiness so that it may be more effective in remembering it. And more effective in conveying the need to abstain from what is being prohibited. Another thing we learn from this Hadîth is that a student should feel concern for his teacher when he sees him disturbed and uneasy. And that he should hope that he has not become angry, for his anger could cause a change in his mood."[1] [It is for this reason that the Sahâbah ﷺ said: "If only he would remain silent."]

This repetition of Rasûlullâh ﷺ and changing his posture were done solely to direct the attention of his addressees towards the seriousness of that act from which he was prohibiting them, viz. false testimony.

[1] Al-Hâfiz ibn Hajar *rahmatullâhi 'alayh*, *Fathul Bârî*, vol. 10, p. 412.

26. Rasûlullâh ﷺ gets the attention of his addressee by repeating a call while delaying the answer

On certain occasions, Rasûlullâh ﷺ used to repeat his call to a person while delaying the answer in order to emphasise the need for attentiveness, in order that the person may give due regard to what is going to be said, and so that he may go to pains in trying to understand and remember what is going to be said.

Hadîth 109: Bukhârî and Muslim narrate on the authority of Mu'âdh ibn Jabal ﷺ who said: "I was sitting behind the Prophet ﷺ [on the same donkey] there was nothing between me and him except the wood against which the rider rests."[1] Rasûlullâh ﷺ then said: "O Mu'âdh!" I replied: "Here I am, O Rasûlullâh! And I have the good fortune of obeying you." He then continued on the journey for some time. He then said: "O Mu'âdh!" I replied: "Here I am, O Rasûlullâh! And I have the good fortune of obeying you." He then continued on the journey for some time. He then said: "O Mu'âdh ibn Jabal!" I replied: "Here I am, O Rasûlullâh! And I have the good fortune of obeying you." He said: "Do you know what the right of Allâh is over His servants?" I replied: "Allâh and His Messenger know best." He said: "Allâh's right over His servants is that they worship Him and they do not ascribe any partner to Him."

He continued on the journey for some time and then said: "O Mu'âdh!" I replied: "Here I am, O Rasûlullâh! And I have the good fortune of obeying you." He said: "Do you know what the right of the servants is over Allâh if they do this [i.e. if they worship Him and do not ascribe

[1] The benefit of mentioning this extreme closeness to Rasûlullâh ﷺ is that he will remember more thoroughly what he heard from him. This can be gauged from the fact that he even remembers what posture and position he was in at the time of hearing this Hadîth.

any partner to Him]." I replied: "Allâh and His Messenger know best." He said: "The servants right over Allâh is that He does not punish them."

In this Hadîth we see Rasûlullâh ﷺ repeating his call to Mu'âdh three times while delaying the answer to this call. This he did in order to emphasise the importance of what he was about to say, to gain the full attention of Mu'âdh ﷺ to what he was about to hear, and so that he may ponder over it and remember it as it ought to be done.

Some *'ulamâ'* state that the words "the right of servants over Allâh" refer to a right which has been learnt from the Sharî'ah and not a rational right. It is a right in the sense that it will certainly be fulfilled [i.e. Allâh will certainly not punish them if He wills so]. Alternatively, these words were used on the basis of *mushâkalah* (using similar words that were used before). For example, Allâh ﷻ says in the Qur'ân: "They ridicule them. And so, Allâh ridicules them."

Ibn Hajar *rahmatullâhi 'alayh* says: "The following educational themes are learnt from this Hadîth: (1) Mu'âdh's ﷺ noble manner of speaking, (2) referring the knowledge which he does not have to Allâh and His Messenger ﷺ, (3) his close proximity to Rasûlullâh ﷺ, (4) repeating words in order to emphasise them and to make them fully understood, (5) the teacher asking his student in order to test his knowledge and so that he may explain to him what he finds difficulty in understanding."[1]

[1] Al-Hâfiz ibn Hajar *rahmatullâhi 'alayh*, *Fathul Bârî*, vol. 11, p. 291.

27. Rasûlullâh ﷺ grasps the hand or shoulder of his addressee in order to draw the latter's attention

At times Rasûlullâh ﷺ used to grasp the hand or shoulder of his addressee in order to draw the latter's attention so that it may increase his attentiveness to what he is being taught, so that he may give his ears, eyes and heart to it, and so that it may be most effective in remembering it.

Hadîth 110: Bukhârî and Muslim narrate on the authority of 'Abdullâh ibn Sakhbarah Abû Ma'mar who said: "I heard Ibn Mas'ûd ﷺ saying: 'Rasûlullâh ﷺ taught me the *tashahhud* just as he would teach me a chapter from the Qur'ân, while my palm was between his palms. [The *tashahhud* which he taught me is]:

التحيات لله، والصلوات والطيبات، السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلا الله، وأشهد أن محمدا عبده ورسوله.

From this Hadîth we can gauge the extreme importance which the Prophet ﷺ attached to the teaching of this *tashahhud*. The following educational themes are learnt from this Hadîth: (1) it is appropriate for a teacher to portray the extreme importance of an important matter which he is teaching to his students and to make them aware of its importance so that they may turn to it with their ears, eyes and hearts. This, so that they may be completely alert to what they are learning from him. In so doing, they will remember his words, his actions, his references and his expressions without any additions, subtractions, changes, interpolations or without showing any disregard to them, (2) teaching and conveying knowledge in a situation which in itself will be a reminder to the student, e.g. by being very close to the student and by holding his hand in order to increase his attentiveness to what he is being taught and so that it may be easier for him to remember what he is being taught as

opposed to being taught with a general address and in an ordinary manner, (3) a teacher giving additional attention to certain students because of their extreme intelligence, or after seeing promising signs in them, or after perceiving excellence and judiciousness in them.

Hadîth 111: Bukhârî and Tirmidhî narrate on the authority of 'Abdullâh ibn 'Umar ﷺ who said: "Rasûlullâh ﷺ held me by my shoulder and said: 'Remain in this world as though you are a stranger or a traveller. And consider yourself among the grave-dwellers."

You should consider yourself among the grave dwellers because you are certainly going to die. 'Umar ibn al-Khattâb ﷺ used to say: "Every day we hear that so and so person has died. There will certainly come a day when someone will say: 'Umar has died.'" A poet has said: "We live and die every day and night. There will certainly come a time when will die and we will not live."

In the above Hadîth we see Rasûlullâh ﷺ progressively reminding 'Abdullâh ibn 'Umar ﷺ. He first mentions a stranger, then a traveller and then a grave-dweller. A stranger is one who moves from one place to another while his heart is still attached to his hometown. He does not bear himself down by amassing too many possessions because he is determined to return to his hometown. Therefore he only remains in that foreign place for as long as it is necessary and unavoidable.

As for the traveller who is journeying in the land, he has no concern except for what will convey him to his destination. He therefore does not pay any attention to anything that would divert him from his destination. He is not even deluded by stopping over at a beautiful garden, a cool breeze at night or a shady place.

As for the grave-dwellers, they are the ones who are dead and who have hastened towards meeting Allâh. Those who are alive

will also go where they went. It is for this reason that 'Abdullâh ibn 'Umar ﷺ used to say:

"When you spend the evening, do not await the morning. When you get up in the morning, do not await the evening. Take maximum benefit from your well-being before illness overtakes you. Take maximum benefit from your life before death overtakes you. For surely you, O 'Abdullâh, do not know what your name is going to be tomorrow."

Ibn Hajar *rahmatullâhi 'alayh* says: "The following points are learnt from this Hadîth: (1) a teacher may touch his student in order to put him at ease and in order to draw his attention. In most cases, this is only done to the one towards whom he is inclined, (2) at times, one person is addressed but whatever is being said is applicable to everyone, (3) the Prophet's ﷺ extreme desire in conveying good to his followers, (4) his encouragement in not bothering about this world and in sufficing with what is absolutely necessary."

At times Rasûlullâh ﷺ used to lightly strike the thighs of some of his companions.

Hadîth 112: Muslim narrates from the senior *Tâb'î*, Abul 'Âliyah who said: "The *amîr*, Ibn Ziyâd, delayed the salâh. 'Abdullâh ibn as-Sâmit came to me so I offered him a chair on which he sat. I then mentioned to him what Ibn Ziyâd did [regarding the delaying of the salâh]. So he bit onto his lip and struck my thigh. He then said: 'I had posed a similar question to Abû Dharr, and he struck my thigh just as I have struck your thigh. He [Abû Dharr] then said: 'I had posed a similar question to Rasûlullâh ﷺ, and he struck my thigh just as I have struck your thigh. He [Rasûlullâh ﷺ] then said: 'You should offer your salâh at its appropriate time. If it so happens that the salâh is being offered [by the rest of the people], you should join them. and do not say: 'I have already offered my salâh and I will therefore not offer it with them', because this [salâh] is additional goodness [in your favour].'"

In explaining the words "he struck my thigh", Imâm Nawawî *rahmatullâhi 'alayh* says that he did so in order to draw his attention and to focus his thoughts to what is going to be said.

28. Rasûlullâh ﷺ says something ambiguous in order to prompt the listener to inquire more about it so that it would increase his desire towards it or reprimand him from it

At times Rasûlullâh ﷺ used to say something ambiguous in order to prompt the listener to inquire more about it. This would then have a greater impact on him and would urge him further in doing it.

Hadîth 113: Imâm Ahmad *rahmatullâhi 'alayh* narrates on the authority of Anas ibn Mâlik ﷺ who said: "We were sitting in the company of Rasûlullâh ﷺ when he said: 'Soon there will appear before you a person from among the dwellers of paradise.' Soon thereafter, a person from the Ansâr appeared - his beard dripping with the water which he had used to perform the ablution, holding his sandals with his left hand. The next day, the Prophet ﷺ said the same thing. And the same person appeared in the same manner [as he had appeared the first time]. On the third day, the Prophet ﷺ said the same thing again. And the same person appeared in the same manner [as he had appeared the precious two times]."

"When Rasûlullâh ﷺ got up and left, 'Abdullâh ibn 'Amr followed him – that is, he followed that man. He then said to him: 'I had a dispute with my father and so I took an oath that I will not go to him for three days. [Now that I have no place to stay] is it possible for you to accommodate me till the three days pass?' The man replied: 'Yes.'"

Anas says: "'Abdullâh [ibn 'Amr ﷺ] used to say that he stayed with that man for three days. He did not see that man getting up at night [for worship]. However, when he used to toss and turn on his bed, he used to engage in the remembrance of Allâh and say '*Allâhu Akbar*'. He would eventually get up for the *fajar salâh*."

'Abdullâh [ibn 'Amr ﷺ] says: "However, I never heard him say anything but good. When these three days passed and I was on the

verge of considering his [good] deeds to be very few and insignificant, I said to him: 'O servant of Allâh! There was neither any dispute nor any separation between me and my father. Rather, I heard Rasûlullâh ﷺ saying on three occasions about you: 'Soon there will appear before you a person from among the dwellers of paradise.' And on each of these three occasions, it was you who had appeared. I therefore decided to live with you and see what deeds you do so that I could emulate you. However, I did not see you doing much good deeds. How, then, have you reached the rank concerning which Rasûlullâh ﷺ said about your [being from among the dwellers of paradise]?' The man replied: 'I do not do anything more than what you have seen.' When I turned to leave, he called me and said: 'O my brother! I do not do anything more than what you have seen. However, [I have this quality that] I do not bear any deceit to any Muslim nor do I envy anyone for the good which Allâh has given him.' 'Abdullâh [ibn 'Amr ﷺ] said: 'This is the quality that has conveyed you [to such a high rank] and this is the quality which we cannot inculcate.'"

The man that is referred to in this Hadîth is Sa'd ibn Abî Waqqâs ﷺ. The following points are learnt from this Hadîth: (1) the merit and virtue of Sa'd ibn Abî Waqqâs and also Rasûlullâh's ﷺ testimony that he is from among the dwellers of paradise. He is one of the ten who were given the glad tidings of paradise, (2) 'Abdullâh ibn 'Amr's ﷺ intense desire to emulate the good deeds of the righteous and pious servants of Allâh, (3) Rasûlullâh ﷺ urges his followers in doing good by praising those who do good in a way that is ambiguous to those who are listening. In this way, the listener will personally try to find out about this good. It will then have a greater impact on him, (4) the virtue of purifying and cleansing the heart from deceit and envy. It is through such purification that a person can be eligible for paradise.

29. Rasûlullâh ﷺ says something in general terms and then expounds on it so that it may be clearer and easier to remember and understand

At times Rasûlullâh ﷺ used to say something in general terms in order to prompt the addressee to ask about it and in order to create an urge in him to try and get it clarified. Rasûlullâh ﷺ would then expound on it with a clear explanation which would then make a greater impression on the mind of the addressee and easier for him to remember and understand it.

Hadîth 114: Bukhârî, Muslim and Ibn Mâjah narrate on the authority of Anas ibn Mâlik ﷺ who said: "A funeral procession was passed by and good was spoken about it. So the Prophet ﷺ said: 'It has become incumbent, it has become incumbent, it has become incumbent.' Another funeral procession was passed by and evil was spoken about it. So the Prophet ﷺ said: 'It has become incumbent, it has become incumbent, it has become incumbent.'

'Umar ﷺ said: 'May my parents be sacrificed for you [O Rasûlullâh!] A funeral procession was passed by and good was spoken about it. And you said: 'It has become incumbent, it has become incumbent, it has become incumbent.' Another funeral procession was passed by and evil was spoken about it. And you said: 'It has become incumbent, it has become incumbent, it has become incumbent.'

Rasûlullâh ﷺ replied: 'The person about whom you'll spoke good, paradise has become incumbent upon him. And the person about whom you'll spoke evil, hell has become incumbent upon him. You are the witnesses of Allâh on earth. You are the witnesses of Allâh on earth. You are the witnesses of Allâh on earth.'"

Some of the *'ulamâ'* say that this Hadîth means that if virtuous and righteous people praise and speak good of a person, and this is how he really is, then he will be from among the dwellers of paradise. But if this is not how he really is, he will

not be among the dwellers of paradise. The same principle is applied to the opposite as well.

Seeing the general nature of these words, if a Muslim passes away and instils the people to speak good of him, then it is a proof that he is from among the dwellers of paradise. This is irrespective of whether his deeds demand that or not. This is because deeds are subservient to the will of Allâh. So if Allâh instils the people to speak good of him, we will take this as a proof that Allâh willed forgiveness for him.

The following educational themes are learnt from this Hadîth: (1) the desirability of emphasising an important matter by repeating it. This is done so that it may be remembered and so that it may have a greater impact on the minds of those who hear it, (2) speaking in general terms and then expounding it so that it may create a greater urge in the addressees and it may have a greater impact on them. In this Hadîth, Rasûlullâh ﷺ spoke in general terms when he said: "It has become incumbent" for both the funeral processions. He then explained this by saying that the first time he said it was with regard to the one on whom paradise has become incumbent and that the second time was with regard to the one on whom hell has become incumbent.

Hadîth 115: Muslim narrates on the authority of Ma'bad ibn Mâlik on the authority of Qatâdah ibn Rib'î ﷺ that he used to narrate that a funeral procession passed by Rasûlullâh ﷺ so he said: "He has obtained relief and relief has been obtained from him." The people asked: "Who is the one who has obtained relief and the one from whom relief has been obtained?" He replied: "A believing servant gets relief from the toils of this world. And as for a sinful servant – the people, the lands, the trees and the animals obtain relief from him."

Imam Nawawî *rahmatullâhi 'alayh* says that this Hadîth means that dead people are of two types – those who obtain relief, and those from whom relief is obtained.

The people obtaining relief from a sinful servant means that they are no longer harmed by him. His harm could entail his oppression of them. It could also entail his committing evils which if they dislike, they will experience difficulty from them. At times his harm could afflict them. And if they remain silent about it, they will be sinning.

Animals also obtain relief from such a person because he used to hurt them, beat them, impose upon them burdens which they cannot bear, impose hunger upon them at certain times, and other similar forms of abuse.

The lands and trees obtain relief from such a person because it is his sins that prevent the rains from coming down onto them. It could also be by his taking them by force, by preventing others from drinking water from them, etc.[1]

Hadîth 116: Bukhârî narrates on the authority of Abû Shurayh al-Khuzâ'î ﷺ that Rasûlullâh ﷺ said: "I take an oath by Allâh that he is not a believer! I take an oath by Allâh that he is not a believer! I take an oath by Allâh that he is not a believer!" He was asked: "Who? O Rasûlullâh!" He replied: "That person from whose harms his neighbour is not safe."

Hadîth 117: Muslim narrates on the authority of Abû Hurayrah ﷺ who said: "Rasûlullâh ﷺ said: 'May his nose be soiled! May his nose be soiled! May his nose be soiled!' He was asked: 'Who, O Rasûlullâh?' He replied: 'That person who finds his parents in old age – either one of them or both of them – and he still does not enter paradise [because of his disobedience to them or his disservice to them].'"

[1] Imâm Nawawî *rahmatullâhi 'alayh*, *Sharh Sahîh Muslim*, vol. 7, p. 20.

30. Rasûlullâh ﷺ enumerates certain things and then explains them one by one

From among Rasûlullâh's ﷺ teaching methodologies is the one that is closely connected to the previous one. Rasûlullâh ﷺ used to enumerate certain things and then he would explain them one by one so that it may have a greater impact on the addressee and be easier for him to remember and understand.

Hadîth 118: Hâkim narrates in *al-Mustadrak* on the authority of Ibn 'Abbâs ﷺ who said: "Rasûlullâh ﷺ said: 'Value five things before five things: your youth before your old age, your good health before your illness, your prosperity before your poverty, your free time before your preoccupation, your life before your death.'"

This Hadîth draws our attention to the importance of these five matters and their great benefit. Each of these five are not truly valued till they are taken away from a person.

Hadîth 119: Bukhârî and Muslim narrate on the authority of Abû Hurayrah ﷺ that the Prophet ﷺ said: "A woman is married for four reasons: her wealth, her status, her beauty and her religiosity. Obtain the one for her religiosity, may your hands become soiled."

The words "may your hands become soiled" are used to allude to poverty. However, the real meaning is not meant. Imam Nawawî *rahmatullâhi 'alayh* says that this Hadîth urges us to be in the company of religious people in all matters. This is because by remaining in their company, a person will benefit from their mannerisms, their blessings and their noble ways. At the same time, he will be safe from any harm from their side.[1]

[1] Imâm Nawawî *rahmatullâhi 'alayh*, *Sharh Sahîh Muslim*, vol. 10, p. 52.

31. Rasûlullâh ﷺ teaches through admonishment and reminder

Among the most important and most obvious of Rasûlullâh's ﷺ teaching methodologies is that of admonishment and reminder. This methodology was adopted in emulation of the order of the Qur'ân wherein Allâh ﷻ says: "Remind, because reminding benefits the believers." (51: 55) "You [O Muhammad!] are solely a reminder." (88: 21) Many of Rasûlullâh's ﷺ teachings have been derived from his words of admonishment and his general sermons.

Hadîth 120: Abû Dâ'ûd, Tirmidhî and Ibn Mâjah narrate on the authority of 'Abdur Rahmân ibn 'Amr as-Sulamî and Hujr ibn Hujr who said: "We went to 'Irbâd ibn Sâriyah. We greeted him and said: We have come as guests, visitors, and as seekers of knowledge. So 'Irbâd said: 'One day, Rasûlullâh ﷺ led us in salâh. Thereafter he turned to us and delivered a very eloquent admonishment to us, from which the eyes shed tears and the hearts trembled. So a person said: 'O Rasûlullâh! This is like an admonishment of a person who is bidding farewell? So what do you enjoin on us?' He replied: 'I advise you to fear Allâh and to listen and obey the leader even if he is an Abyssinian slave. Certainly he among you who lives after me will experience many differences. You should therefore adhere to my Sunnah and the Sunnah of the Rightly Guided Caliphs. Cling to it and hold on to it with your molars. And beware of new matters, for every new matter is an innovation, and every innovation is deviation.'"

Hadîth 121: Muslim, Nasa'î and Ibn Mâjah narrate on the authority of Jâbir ibn 'Abdillâh al-Ansârî ﷺ who said: "When Rasûlullâh ﷺ used to deliver a sermon, his eyes would become red, his voice would become loud and his anger used to be intense to such an extent that it was as though he was warning an army, saying to them: 'The enemy will attack you in the morning. The enemy will attack you in the evening.'

And he would say: 'I and the final hour have been sent like these two', he would then join his index and middle fingers.

And he would say: 'The best speech is the Book of Allâh. The best way is the way of Muhammad ﷺ. The worst of matters are innovations. And every innovation is deviation.'

He would then say: 'I have more right over every believer than his own life. He who leaves wealth, it is for his family. He who leaves a debt or incurs any loss, it is to me and upon me [to fulfil on his behalf].'"

32. Rasûlullâh ﷺ teaches through urging towards good and warning against evil – *targhîb* and *tarhîb*

Among the very obvious teaching methodologies of Rasûlullâh ﷺ was that of urging towards the good to which he was inviting, and warning against the evil from which he was cautioning. Rasûlullâh ﷺ used to encourage towards good by mentioning its reward and drawing attention to its benefits. He used to warn against evil by mentioning its punishment and drawing attention to its harms.

He used to combine both aspects in his words and speeches. He would not restrict himself to warning against evil alone, for this would alienate the people. Nor would he restrict himself to encouraging towards good alone, for this would lead to lethargy and abandoning of good deeds.

The scholars of Hadîth have compiled entire books from the noble *sunnah* of Rasûlullâh ﷺ devoted solely to the theme of *targhîb* and *tarhîb*. The most voluminous books in this regard and the most beneficial thereof is the book *at-Targhîb wat Tarhîb minal Hadîth ash-Sharîf*, of Imâm Abû Muhammad Zakîyyud Dîn 'Abdul 'Azîm al-Mundhirî *rahmatullâhi 'alayh*. This book is printed and well known.

In the previous chapters, many Traditions on the theme of *targhîb* and *tarhîb* were related. I have therefore sufficed with them and not mentioned other examples of Rasûlullâh ﷺ adopting this teaching methodology.

33. Rasûlullâh ﷺ teaches by narrating stories and anecdotes of past peoples

Many a time, Rasûlullâh ﷺ used to teach his companions by narrating to them stories and anecdotes of past peoples. This would have a very great impact on the minds of his addressees and the best way of guidance. It would also gain their utmost interest and attention. Furthermore, it would settle in their hearts and ears in the best way possible. The reason for all this is that the addressee is not directed by an order or a prohibition. It is merely a story about someone else. He would thus learn a lesson from it, take admonition from it, and emulate and follow it. Allâh ﷻ also adopted this methodology in teaching His Prophet ﷺ. Allâh ﷻ says: "All that We relate to you of the accounts of the Messengers whereby We console your heart." (11:120)

Among these stories and anecdotes is the Hadîth of Rasûlullâh ﷺ urging the people towards loving each other solely for Allâh ﷻ, and sincere brotherhood for the general good and for the sake of Islam.

Hadîth 122: Muslim narrates on the authority of Abû Hurayrah ؓ that the Prophet ﷺ said: "A person went to visit his brother in another village. So Allâh sent an angel [in the form of a human] to wait for him on his path [which he would take to that village]. When the man reached that place, the angel said to him: 'Where are you going to?' He replied: 'I am going to visit a brother of mine in this village.' The angel said: 'Are you going to visit him because of some need which you have to fulfil [or some matter which you have to set right]?' He replied: 'No. The only reason for my going there is that I love him for the sake of Allâh ﷻ.' The angel said: 'I have been sent by Allâh to you [in order to inform you] that Allâh loves you because you love that person for the sake of Allâh.'"

Another example of Rasûlullâh ﷺ teaching by way of stories and anecdotes is his Hadîth wherein he urges the people towards being kind and merciful to animals, and warns them against harming and abusing them.

Hadîth 123: Bukhârî and Muslim narrate on the authority of Abû Hurayrah ؓ that Rasûlullâh ﷺ said: "While a man was walking on a path, he experienced extreme thirst. He found a well and so he went into it. He drank thereof and then came out. He saw a dog panting and eating moist earth out of extreme thirst. The man said to himself: 'This dog is experiencing a similar thirst which I had experienced.' So he went down into the well and filled his leather sock with water. He then held it with his mouth till he climbed out of the well, and then gave the water to the dog. Allâh thanked him and forgave him.'

The Sahâbah ؓ asked: 'O Rasûlullâh! A reward is stored for us even in [kindness towards] animals?' Rasûlullâh ﷺ replied: 'There is reward in every moist liver.' In other words, there is reward for kindness towards every living creature.

Hadîth 124: Bukhârî and Muslim narrate on the authority of Abû Hurayrah ؓ who said: "Rasûlullâh ﷺ said: 'There was a dog that was walking around a well. It was almost dying out of thirst. An immoral woman from the Banî Isrâ'îl saw it [in this state]. So she removed her leather sock, tied it to her scarf and drew water from the well for the dog. She then gave it to drink. She was forgiven because of this act.'"

Hadîth 125: Bukhârî and Muslim narrate on the authority of 'Abdullâh ibn 'Umar ؓ that Rasûlullâh ﷺ said: "A woman was punished for encaging a cat till it died. She entered hell because of that. She neither fed it nor gave it water to drink when she encaged it. Nor did she leave it free so that it could eat of the animals [such as insects, rats, etc.] of the earth."

Hadîth 126: Bukhârî and Muslim narrate on the authority of Abû Hurayrah ؓ that the Prophet ﷺ said: "There were only three people who spoke in the cradle [while being babies]:

1. 'Îsâ ibn Maryam ﷺ.

2. The companion of Jurayj. Jurayj was an ascetic person. He built a hermitage for himself and used to remain therein. His mother came to him while he was praying. She said: 'O Jurayj!' So he said: 'O my Sustainer! My mother or my prayer [to whom should I turn]?' He then continued with his prayer, and so she turned and went away. The next day she came while he was praying. She said: 'O Jurayj!' So he said: 'O my Sustainer! My mother or my prayer [to whom should I turn]?' He then continued with his prayer, and so she turned and went away. The following day she came while he was praying. She said: 'O Jurayj!' So he said: 'O my Sustainer! My mother or my prayer [to whom should I turn]?' He then continued with his prayer. She said: 'O Allâh! Do not let him die till he sees the faces of prostitutes!'

   The Banî Isrâ'îl were talking about Jurayj and his worship of Allâh ﷻ. There was a prostitute who was well known for her beauty. So she said to them: 'If you'll wish, I will seduce him.'. So she presented herself before him but he did not turn towards her. She then went to a shepherd who used to come to [Jurayj's] hermitage. She offered herself to him. He had intercourse with her and she fell pregnant.

   When she gave birth to the child, she said: 'This child is from Jurayj.' The people went to him and asked him to come down. They then destroyed his hermitage and began beating him. So he asked them: 'What is wrong with you people?' They replied: 'You committed adultery with this prostitute and she has given birth through you.' He asked: 'Where is the child?' They brought the child. So he said: 'Let me offer salâh.' He offered salâh and when he completed, he went to the child and jabbed his stomach. And he said: 'O child! Who is your father?' The child replied: 'So and so shepherd.'

   The people then turned to Jurayj and began kissing him and touching him [apologizing to him]. They said: 'We will build for you your hermitage out of gold.' He replied: 'No. Build it out of brick as it had been.' And so they did that.

3. While a child was drinking of his mother's milk, a horseman riding a powerful horse passed by. [On seeing him], his mother said: 'O Allâh! Make my son like him.' The infant left her breast, turned in the direction of the horseman, looked at him and said: 'O Allâh! Do not make me like him.' The infant then turned to [his mother's breast], sucking onto it. [Abû Hurayrah ﷺ] says: 'It is as though I can still picture Rasûlullâh ﷺ describing how the child was sucking when he [Rasûlullâh ﷺ] placed his index finger into his mouth and began sucking it.'

   Thereafter, some people passed by with a slave-girl whom they were beating. The people were saying to her: 'You have committed adultery, you have stolen.' While the slave-girl was saying: 'Allâh is sufficient for me, and what a great witness He is!' So the child's mother said: 'O Allâh! Do not make my son like her.' The child stopped feeding and looked at her and said: 'O Allâh! Make me like her.'

   The mother and child now began talking with each other. She said to him: 'I am extremely surprised at you. A man of good appearance passed by, so I said: 'O Allâh! Make my son like him.' But you said: 'O Allâh! Do not make me like him.' Some people passed by with this slave girl while they were beating her and saying: 'You have committed adultery, you have stolen.' So I said: 'O Allâh! Do not make my son like her.' But you said: 'O Allâh! Make me like her.' The child replied: 'That man was a tyrant. So I said: 'O Allâh! Do not make me like him.' As for this slave-girl to whom they were saying: 'You have committed adultery', while she did not do so, and they

were saying: 'You have stolen', while she did not do so. I therefore said: 'O Allâh! Make me like her.'"

There is guidance in these true stories and accurate news which would create a desire to do good, an abhorrence towards evil, a warning and a deterrent – all of which need not be explained and expounded upon.

34. Rasûlullâh ﷺ commences with a subtle preliminary when teaching something which could be embarrassing

At times Rasûlullâh ﷺ used to pave the way with a subtle preliminary when he wanted to teach his companions something that, had it been said openly, could cause embarrassment.

Hadîth 127: Muslim, Abû Dâ'ûd, Nasa'î and Ibn Mâjah narrate on the authority of Abû Hurayrah ﷺ who said: "Rasûlullâh ﷺ said: 'I am to you all like a father is to his child. I am teaching you: when you go to a place to relieve yourselves [e.g. toilet], then you should neither face the qiblah nor should you turn your backs towards it.' He ordered that three stones should be used. And he prohibited the use of dung and bones. And he prohibited a person from cleansing himself with his right hand.'"

Rasûlullâh ﷺ ordered three stones to be used for purifying oneself because purification is generally attained by this number. More or less could be used provided purification is attained. Purification with water is preferable when available. The usage of dung is only possible when it is dry. It is prohibited because it is in itself impure.

The following educational points are learnt from this Hadîth: (1) the humility of Rasûlullâh ﷺ, (2) his extreme consideration for his students, (3) his beautiful subtleness when teaching them something that is embarrassing, (4) his teaching them to adhere to a system in all their matters and affairs, including their matters of cleanliness.

When Rasûlullâh ﷺ said that he was like a father to them, he meant that he was like a father is to his child in showing kindness and affection, and in teaching all that is necessary for a child to learn. Just as a father teaches manners to his child, I am teaching you what you have to do and what responsibilities you have. Rasûlullâh ﷺ mentioned this first in order to inform

them that it is incumbent upon him to teach them matters of their religion just as it is incumbent upon a father to teach his child everything that he has to learn – without bothering about whether it is something embarrassing or not. Rasûlullâh ﷺ mentioned this preliminary in order to teach them the manner of relieving themselves. This is something that is embarrassing – especially so when it is in a gathering of great and senior people.

35. Rasûlullâh ﷺ suffices with mere allusion when teaching something that is embarrassing

At times Rasûlullâh ﷺ used to suffice with mere allusion and reference when teaching something that is embarrassing.

Hadîth 128: Bukhârî and Muslim narrate on the authority of 'Â'ishah *radiyallâhu 'anhâ* that Asmâ' bint Shakal asked the Prophet ﷺ about taking a bath at the end of menstruation. Rasûlullâh ﷺ said to her: "One of you should take water and pounded leaves of the lotus tree and purify herself. She should cleanse herself thoroughly. She should then pour water onto her head and rub it vigorously so that water reaches the roots of her hair. She should then pour water over her entire body. She should then take a piece of cotton-[wool] that has been fragranced with musk and perfume her [private part thereby in order to remove the foul smell that is normally a result of the flowing of blood]."

Asmâ' asked: "How should she perfume herself?" Rasûlullâh ﷺ replied: "Glory to Allâh! She should perfume herself with it [cotton-wool]." So 'Â'ishah said to her [by silently whispering to her]: "You should follow the traces of blood." [In other words, wipe the place from which the blood flows with that perfumed cotton-wool in order to remove the foul smell that is normally a result of the flowing of blood.]

She asked him about taking a bath after the major impurity. Rasûlullâh ﷺ said: "She should take water and purify herself thoroughly" or he said: "purify herself till she is fully purified. She should then pour water onto her head and rub it till water reaches the roots of her hair. She should then pour water over her entire body."

'Â'ishah *radiyallâhu 'anhâ* said: "How excellent the women of the Ansâr were! Modesty and shame did not prevent them from gaining an understanding of Islam."

When Asmâ' *radiyallâhu 'anhâ* asked as to how she should perfume herself, Rasûlullâh ﷺ did not explain to her exactly

how she should do so with that piece of cotton-wool. This is because this was something embarrassing. He sufficed by merely saying "Glory to Allâh", as a way of informing her that what she was asking about ought to be known to women like her.

In explaining the method of taking a bath after menstruation, Rasûlullâh ﷺ drew her attention to the fact that such a bath is more than the bath that is taken for a major impurity. This is in the sense that when taking a bath after menstruation, it is preferable for her to add leaves of the lotus tree into the water. And then to perfume the place from which blood flows after having completed the bath.

There are many educational points in this Hadîth:

1. The teacher glorifies Allâh ﷻ to show his surprise. In this context, the glorification means: how can you not know this obvious thing – which does not need much thought in understanding it.
2. It is preferable to resort to allusions when teaching aspects that are related to private parts, etc.
3. A woman can ask an *'âlim* about matters which she may be shy about.
4. To suffice with allusion and reference in matters which are considered to be improper.
5. To repeat an answer in order to make the person fully understand. Rasûlullâh ﷺ repeated the answer when she did not understand it the first time. Rasûlullâh ﷺ turned his face away when he said to her "she should perfume herself". This was the occasion when a person would normally feel embarrassed. 'Â'ishah *radiyallâhu 'anhâ* immediately understood what Rasûlullâh ﷺ was trying to say and she therefore explained it to the woman.

6. It is permitted to explain the words of an *'âlim* in his presence to someone who did not understand what he said. This is permissible if it is known that he will be pleased with it.
7. It is permissible to learn from someone less learned [in this case, 'Â'ishah *radiyallâhu 'anhâ*] in the presence of someone who is more learned [in this case, Rasûlullâh ﷺ].
8. The validity of a student reading [or offering some words] to the teacher if he agrees to this even if he does not verbally say "yes" after what has been read.
9. For bearing of knowledge to be valid, it is not a prerequisite for a student to understand everything that he hears.
10. To be kind and lenient to a student and to look for excuses for he who does not understand.
11. It is required of a person to conceal his faults even if they are naturally disposed to him. In this context, this refers to Rasûlullâh ﷺ ordering the woman to perfume herself in order to remove the foul smell.
12. When answering to such embarrassing questions, a teacher should not address the student directly. In this context, Rasûlullâh ﷺ said to her "One of you should take..." and he did not say "You should take..." This shows additional respect and etiquette in this situation.
13. The noble character of Rasûlullâh ﷺ, the greatest teacher, his grand status and the extent of his modesty. May Allâh ﷻ increase him in honour and status.

36. Rasûlullâh ﷺ pays particular attention to teaching and admonishing women

Rasûlullâh ﷺ used to pay particular attention to teaching women matters that they needed to learn. He therefore used to have special lectures and gatherings for them.

Hadîth 129: Bukhârî and Muslim narrate on the authority of Ibn 'Abbâs ﷺ who said: "I bear witness that Rasûlullâh ﷺ offered the *'îd salâh* before the *khuṭbah* (sermon). When he delivered the sermon and then realized that the women did not hear, he went to them, reminded them [of Allâh ﷻ], admonished them and ordered them to give in charity. [In the meantime], Bilâl ﷺ had his cloth spread [onto the ground], and the women began throwing their rings, earrings, and other items [for charity]."

From this Hadîth we learn that it is recommendable to lecture to the women and to remind them of the hereafter, the injunctions of Islam, and to urge them to give in charity. All this is recommended if there is no fear of any evil or temptation on the side of the person delivering the lecture, those to whom the lecture is delivered or anyone else.

Another matter that is learnt from this Hadîth is that if women attend the salâh and gatherings of men, they should be separated from them so that there is no fear of any temptation, looking [at each other] or evil thoughts, etc.[1]

Hadîth 130: Bukhârî and Muslim narrate on the authority of Abû Sa'îd al-Khudrî ﷺ who said: "The women said to the Prophet ﷺ: 'The men have surpassed us in coming to you. So set aside a day for us so that we could learn from you something that Allâh has taught you.'

[1] Imâm Nawawî *raḥmatullâhi 'alayh*, *Sharḥ Ṣaḥîḥ Muslim*, vol. 6, p. 172.

Rasûlullâh ﷺ said [to them]: 'You'll should gather on such and such day.' The women gathered on that day, Rasûlullâh ﷺ went to them and taught them something that Allâh taught him. He then said to them: 'If any of you women have three children, they will be a shield for her from the fire.' A woman said: 'What about two, what about two, what about two?' Rasûlullâh ﷺ replied: 'And two as well, and two as well, and two as well.'"

37. Rasûlullâh's ﷺ anger and reprimand in teaching if the situation demands the same

Rasûlullâh ﷺ used to get extremely angry if a student transgressed in his delving and questioning about something that he should not delve into or should not ask about.

Hadîth 131: Ibn Mâjah narrates on the authority of 'Amr ibn Shu'ayb, from his father, from his grandfather, 'Abdullâh ibn 'Amr ibn al-'Âs ﷺ who said: "Rasûlullâh ﷺ came to his companions while they were disputing about predestination. [When he heard this], he became so angry, it was as though pomegranate seeds were burst open onto his face. He then said: 'Is this what you have been ordered? Or have you been created for this?! Quoting portions of the Qur'ân against other portions? It was because of this that the nations before you were destroyed.' 'Abdullâh ibn 'Amr ﷺ says: 'I was never pleased with myself at being absent from any assembly of Rasûlullâh ﷺ as I was with my absence from that assembly [when Rasûlullâh ﷺ became extremely angry at seeing his companions delving into matters that were of no concern to them].'"

The words "it was as though pomegranate seeds were burst open onto his face" allude to intense redness of the face at the time of extreme anger. The reason for Rasûlullâh's ﷺ anger was his companions' delving into predestination which is one of the mysteries of Allâh ﷻ. Delving into such matters is prohibited. Servants are commanded to accept whatever the Sharî'ah orders them without asking for the underlying reasons of things which are not to be asked about.

Hadîth 132: Tirmidhî narrates on the authority of Abû Hurayrah ﷺ who said: "Rasûlullâh ﷺ came to us while we were disputing about predestination. [When he heard this], he became angry till his face turned red to the extent that it was as though pomegranate seeds were burst open onto his cheeks. He then said: 'Is this what you have been ordered? Is this what I have been sent to you with?! Those who

were before you were destroyed when they disputed in this matter. I make it incumbent upon you, I make it incumbent upon you that you do not dispute in this matter.'"

38. Rasûlullâh ﷺ resorts to writing as a means of teaching and conveying a message

Among Rasûlullâh's ﷺ teaching methodologies was teaching by means of writing. Rasûlullâh ﷺ had more than 15 scribes who used to write down the Qur'ân from him. He had other scribes who were specifically designated to write his letters to different places and different rulers, conveying Islam to them and inviting them towards it. He had yet other scribes who were designated to other tasks.

Among the scribes who used to write down the Qur'ân from Rasûlullâh ﷺ in his very presence were the following: Abû Bakr, 'Umar, 'Uthmân, 'Alî, Zayd ibn Thâbit, Ubayy ibn Ka'b, Zubayr ibn al-'Awâm, Khâlid ibn Sa'îd, Abân ibn Sa'îd ibn al-'Âṣ, Ḥanẓalah ibn Rabî', Mu'âwiyah ibn Abî Sufyân, and others – may Allâh ﷻ be pleased with all of them. When any revelation of the Qur'ân used to come down, Rasûlullâh ﷺ used to summon them and they used to record it as dictated from the mouth of Rasûlullâh ﷺ.

It is also established that Rasûlullâh ﷺ permitted some of his companions to record his Ḥadîth. In fact, he even ordered some of them to do so.

Ḥadîth 133: Abû Dâ'ûd narrates on the authority of 'Abdullâh ibn 'Amr ibn al-'Âṣ ﷺ who said: "I used to write down everything which I used to hear from Rasûlullâh ﷺ which I wanted to memorize. The Quraysh then stopped me from doing this and said: 'Are you going to write down everything that you hear when [you know that] Rasûlullâh ﷺ is a human – he speaks when he is angry and when he is happy as well?' So I stopped writing. I then related this to Rasûlullâh ﷺ. He pointed with his finger to his mouth and said: 'You should continue writing. I take an oath by Him in whose control is my life that nothing but the truth emanates from it [from my mouth].'"

Ḥadîth 134: Bukhârî and Muslim narrate on the authority of Abû Hurayrah ﷺ who said: "When Allâh gave victory over Makkah to His Messenger ﷺ, he stood up among the people, praised Allâh and glorified Him. He then said: 'Allâh restrained the elephants from Makkah and gave authority over it to His Messenger and the believers. It is now not lawful for anyone after me. Its animals should therefore not be driven away, its thorny trees should not be removed, and its articles that are picked up or found are not lawful except for that person who is going to announce having found them. He whose relative has been killed has either of these options: he should either accept the ransom or he should take retaliation (*qiṣâṣ*).

So 'Abbâs ﷺ said: 'Except for the *idhkhir* tree, because we use it for our graves and houses.' So Rasûlullâh ﷺ said: 'Except the *idhkhir* tree.'

Abû Shâh, a man from Yemen, stood up and said: 'Write for me, O Rasûlullâh!' So Rasûlullâh ﷺ said: 'Write for Abû Shâh.'

The narrator says: 'I asked Awzâ'î: 'What does he mean by, 'Write for me, O Rasûlullâh?' He replied: 'He refers to this speech which he heard from Rasûlullâh ﷺ.'"

Ḥadîth 135: Bukhârî narrates on the authority of Abû Juḥayfah who said: "I asked 'Alî ﷺ: 'Do you have anything written down?' He replied: 'No. nothing except the Book of Allâh. Or understanding which a Muslim person has been bestowed with. Or whatever is written on this page.' I asked: 'What is written on this page?' He replied: '[Injunctions concerning] blood money, the freeing of a prisoner, and that a Muslim will not be killed on account of an unbeliever.'"

The reason for Abû Juḥayfah asking 'Alî ﷺ if he had anything written down is that a group of the Shî'ah claims that the family of Rasûlullâh ﷺ, especially 'Alî ﷺ, had some aspects of divine revelation which Rasûlullâh ﷺ gave specifically to them and that others were not aware of it.

Rasûlullâh ﷺ sent many letters with his noble name therein to different lands and rulers. Some of them contained an invitation towards Islam and belief in Allâh ﷻ. Others contained an explanation of the rules and injunctions of Islam that were applicable to those who embraced Islam. The books of biographies [of Rasûlullâh ﷺ], Hadîth and history have preserved the texts and words of those noble letters.

39. Rasûlullâh ﷺ orders some of his companions to learn the Suryânî language

Hadîth 136: Bukhârî and Tirmidhî narrate on the authority of Khârijah ibn Zayd ibn Thâbit from his father Zayd ibn Thâbit ﷺ who said: "Rasûlullâh ﷺ ordered me to learn some words for him from the language of the Jews. He [Rasûlullâh ﷺ] said to me: 'I take an oath by Allâh that I do not trust the Jews with my letter.' Before half a month could pass, I learnt the [Suryânî] language. After I learnt it, if he had to write a letter to the Jews, I used to write it for him. And if they wrote to him, I used to read their letter to him."

Tirmidhî says that this is a good and authentic Hadîth. Al-A'mash also narrated it on the authority of Thâbit ibn 'Ubayd from Zayd ibn Thâbit ﷺ saying: "Rasûlullâh ﷺ ordered me to learn the Suryânî language."

Utilizing foreign languages in the field of teaching, inviting and propagation when there is a need to do so is established from the Sunnah of Rasûlullâh ﷺ. This falls within the teaching methodologies of Rasûlullâh ﷺ.

Today, languages are a key to universal sciences which have become necessary because of us neighbouring the non-Arabs and Europeans. Languages are a key to progress between nations. They have become a key to mutual cooperation which has become necessary in life and so that a person's rights will be guaranteed when he mixes with other nations.

Shaykh Safîyyuddîn al-Hillî who knew several languages says in a poem:

"The more languages a person knows, the more he is able to benefit. These languages come to his assistance at the time of calamities. Hasten, then, in learning new languages. For every language, in essence, is another human."

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40. Rasûlullâh ﷺ teaches through his noble personality

Rasûlullâh ﷺ was a teacher whom Allâh ﷻ chose in order to teach humanity the religion of Allâh and His final and eternal Sharî'ah. There is nothing more valuable in the sight of Allâh than the religion of Allâh. So in order to spread and teach this religion, Allâh ﷻ chose the best of Prophets and Messengers – Muḥammad ﷺ.

This teacher was chosen by Allâh ﷻ in order to convey His Sharî'ah to the people – teaching them by his conduct, his speech, his conditions, his words, and all his different circumstances. The perfection of his noble personality is a methodology in itself - teaching all other teachers to be like him and to follow his sublime way.

One of the most important attributes of a teacher is that he should be of perfect qualities in his personal self – be they with regard to his intellect, his merits, his knowledge, his wisdom, his pleasing appearance, his elegance and refined manners, his activity and his inactivity, his good speech, his good scent, his clean clothes, his beautiful appearance, his beautiful way of speaking, behaviour and management of affairs.

All these qualities were found in the personality of the Messenger ﷺ - the teacher – in the most complete form and in the highest form of beauty and perfection. Through his noble and exemplary personality, he is a teacher to every teacher and educator. He is thus an embodiment of the peak of teaching through its various methodologies. Each of those methodologies are directed at, and direct a Muslim to be an embodiment of the words: "You are the best of nations chosen for the people." This all-embracing perfection in Rasûlullâh ﷺ is found in the utmost limit in all the different methodologies of teaching. It entails the cream and essence of teaching and instruction. His noble personality has acquired the highest, the

most magnificent and most unique praise – fully emphasised by Allâh ﷻ: "You are certainly on an exalted standard of character." (68:4)

It is therefore not surprising for him to have so many noble qualities as regards teaching methodologies. Is there any teacher who had such a great impact on humanity and whose religion and Sharî'ah people embraced despite being of various colours and speaking various languages? And whom they took as a guide and an exemplary model in all aspects of life apart from this noble Messenger and great Prophet?

I decided to make these last few words the conclusion to the teaching methodologies of Rasûlullâh ﷺ so that there may be 40 teaching methodologies and the crowning and perfumed touch with which the previous pages may be perfumed. And all praise is due to Allâh, the Sustainer of the worlds.

These are examples of Rasûlullâh's ﷺ teaching methodologies which he utilized and towards which he guided. I included them by way of mention and explanation. Neither by way of encompassing [all] nor by restricting them to these.

There is no doubt that one who researches and studies the Ḥadîth of Rasûlullâh ﷺ and his noble biography will certainly come across other methodologies far more than these mentioned. It was not my aim to mention all. I sufficed with those that I came across coincidentally in the course of my reading and studies – hoping from Allâh ﷻ inspiration to do good, sincerity, and the intercession of the leader of people, Muḥammad ﷺ. I ask Allâh ﷻ to be pleased with this work and to accept it. And to give me the noble opportunity of being able to follow the Sunnah of Rasûlullâh ﷺ. I ask Him to be pleased with his noble companions and those who follow them in good till the day of resurrection. All praise is due to Allâh, the Sustainer of the worlds.

تخريج الأحاديث

١. ابن ماجه ١:٨٣ في المقدمة، والدارمي ص٥٤ من الطبعة الهندية.

٢. مسلم في كتاب الطلاق من صحيحه ١٠:٨١.

٣. مسلم في كتاب الصلاة ٥:٢٠.

٤. الترغيب والترهيب ١:٨٦، ومجمع الزوائد ١:١٦٤. وذكره السيوطي في الدر المنثور في تفسير القرآن بالمأثور ٢:٣٠١.

٥. ابن ماجه ١:٨٣.

٦. البخاري ٢:٩٣ في كتاب الأذان (باب الأذان للمسافرين)، ومسلم ٥:١٧٤ في كتباب المساجد (باب من أحق بالإمامة).

٧. الترمذي في الشمائل ص ١٤٠.

٨. الترمذي في الشمائل ص ١٤٠.

٩. الترمذي في الشمائل ص ١٤١-١٤٣.

١٠. الترمذي في الشمائل ص ٢٢١-٢٢٤.

١١. الترمذي في الشمائل ص ٢١٢.

١٢. الأدب المفرد ص٥١١ رقم ١١٦٤ (باب الجلوس على السرير)، ومسلم ٦:١٦٥ في كتاب الجمعة، النسائي ٨:٢٢٠ في كتاب الزينة (باب الجلوس على الكرسي).

١٣. البخاري ١:١٤٨-١٤٩ في كتاب العلم، النسائي ٤:١٢٢-١٢٣ في فاتحة كتاب الصوم، ابن ماجه ١:١٩٤ في كتاب إقامة الصلاة. والحديث بنحو ما هنا في مسلم ١:١٦٩، وسنن الدارمي ١:١٣٠.

١٤. مسلم ١:١٧٢-١٧٣ في كتاب الإيمان. وأصل الحديث عند البخاري ٣:٢٦١ في فاتحة كتاب الزكاة، والنسائي ١:٢٣٤ في كتاب الصلاة (باب ثواب من أقام الصلاة).

١٥. كما في فتح الباري شرح صحيح البخاري ٣:٢٦٤-٢٦٥ في أول كتاب الزكاة.

١٦. مسلم ١٥:٨٢، وأبو داود ٤:٢٥٧، والشمائل ص ٢٠٥.

١٧. مسلم١٨:١٣٦ في كتاب الزهد والرقائق (باب حديث جابر الطويل وقصة أبي اليسر)، وأبو داود ١:١٣١ في كتاب الصلاة (باب في كراهية البزاق في المسجد).

١٨. مسلم ٥:١١٤ في كتاب المساجد (باب أوقات الصلوات الخمسة)، والترمذي ١:١٠٢ في أول كتاب الصلاة، والنسائي ١:٢٥٨ في كتاب المواقيت (أول وقت المغرب)، وابن ماجه ١:٢١٩ في أول كتاب الصلاة.

١٩. أبو داود ١:٣٣ في كتاب الطهارة (باب الوضوء ثلاثا ثلاثا)، والنسائي ١:٨٨، وابن ماجه ١:١٤٦.

٢٠. البخاري ١١:٢١٣، في كتاب الرقاق (باب قول الله تعالى: يا أيها الناس إن وعد الله حق الآية).

٢١. البخاري ١:٤٠٩ في كتاب الصلاة (باب الصلاة في السطوح والمنبر والخشب)، و ٢:٣٣١ في كتاب الجمعة (باب الخطبة على المنبر)، ومسلم ٥:٣٥ في كتاب المساجد (باب جواز الخطوة والخطوتين في الصلاة).

٢٢. أبو داود ١:٨٦، وابن ماجه ٢:١٠٦١.

٢٣. ابن ماجه ١:٢٣ في المقدمة (باب في الإيمان).

٢٤. البخاري ٣:٣٥٧ في كتاب الزكاة (باب أخذ الصدقة من الأغنياء...)، ومسلم ١:١٩٦ في كتاب الإيمان.

٢٥. الإمام أحمد في مسنده ٥:٤١٠.

٢٦. الطبري في تفسيره ١:٣٥.

٢٧. البخاري ١:١٦٢ في كتاب العلم، ومسلم ١٧:١٦٣ في (باب الاقتصاد في الموعظة).

٢٨. البخاري١:١٦٣، ومسلم ١٧:١٦٣-١٦٤.

٢٩. البخاري ١:١٦٣.

٣٠. مسلم ١٢:٤٢ في كتاب الجهاد والسير.

٣١. البخاري ١:٢٢٥-٢٢٧، ومسلم ١:٢٤٠ في كتاب الإيمان.

٣٢. الإمام أحمد في مسنده ٢:١٨٠ و ٢٥٠. وفي سنده ابن لهيعة، وهو حسن الحديث عند بعض الأئمة، وللحديث شاهد من حديث أبي هريرة عند أبي داود في سننه ٢:٤١٩.

٣٣. البخاري ٦:١٤٠ في كتاب الجهاد، ومسلم ١٦:١٠٣ في كتاب البر والصلة.

٣٤. مسلم ١٦:١٠٤.

٣٥. مسند أحمد ٥:١٨٥، الترمذي ٣:٢٣٩ في أبواب البر والصلة.

٣٦. البخاري ١٠:٤٣١ في كتاب الأدب، والترمذي ٤:٣٧١ في كتاب البر والصلة.

٣٧. البخاري ٣:٢٦١ في كتاب الزكاة (باب وجوب الزكاة)، ومسلم ١:١٧٤ في كتاب الإيمان.

٣٨. الترمذي ٥:١٢٦-١٢٧ في كتاب الدعوات (باب ما جاء في فضل الذكر)، وابن ماجه ٢:١٢٤٦ في كتاب الأدب (باب فضل الذكر).

٣٩. مسلم ١:٨-٩ في الإيمان، الترمذي ٤:٢٢ في الزهد، وابن ماجه ٢:١٣١٤ في الفتن.

٤٠. الترمذي ٤:٣٠-٣١ في الزهد.

٤١. البخاري ١:٥٥ في كتاب الإيمان، ومسلم ٢:٩ في كتاب الإيمان.

٤٢. مسلم ٢:١٠ في كتاب الإيمان (باب بيان تفاضل الإسلام).

٤٣. البخاري ٣:٣٨١ في كتاب الحج، ومسلم ٢:٧٢ في كتاب الإيمان.

٤٤. البخاري ٢:٩ في كتاب مواقيت الصلاة، مسلم ٢:٧٣-٧٤ في كتاب الإيمان.

٤٥. قال الحافظ المنذري في الترغيب والترهيب ٣:٣٣٦ في كتاب البرّ والصلة: إسناده جيّد.

٤٦. البخاري ٢:٩ في كتاب مواقيت الصلاة، ومسلم ٥:١٧٠ في كتاب المساجد.

٤٧. الإمام أحمد في مسنده ٢:٢٠٦. وإسناده صحيح.

٤٨. مسلم ١٦:١٣٥ في كتاب البر والصلة (باب تحريم الظلم).

٤٩. مسلم ١:١٥٧-١٦٠ في أول كتاب الإيمان، والحديث عند البخاري ١:١١٤ في كتاب الإيمان.

٥٠. مسند أحمد ٥:٢٥٦، ورواه الطبراني في المعجم الكبير كما في مجمع الزوائد للهيثمي ١:١٢٩، قال الهيثمي: رجال إسناد هذا الحديث رجال الصحيح.

٥١. البخاري ١:٣٤٥ في كتاب الحيض (باب ترك الحائض الصوم)، ومسلم ٢:٦٧ في كتاب الإيمان (باب بيان نقصان الإيمان بنقصان الطاعات).

٥٢. رواه البخاري في أحد عشر موضعا في صحيحه: ١٣٣:١، ١٣٦:١، ١٥١:١، ٢٠٣:١، ٣٣٧:٤، ٢٨٦:٨، ٤٩٢:٩، ٤٩٥:٩، ٤٣٥:١٠، ٤٤٣:١٠. ورواه مسلم في صحيحه ١٥٣:١٧-١٥٥ في أواخر كتاب صفة القيامة والجنة والنار.

٥٣. البخاري ٥٥:٤ في أبواب المحصر وجزاء الصيد (باب الحج والنذور عن الميت).

٥٤. مسلم ٩١:٧ في كتاب الزكاة (باب بيان أن اسم الصدقة يقع على كل نوع من المعروف).

٥٥. أبو داود ٣٤١:٣ في كتاب البيوع (باب في الثمر بالثمر)، والترمذي ٥١٩:٣ في البيوع (باب ما جاء في النهي عن المحاقلة والمزابنة)، والنسائي ٢٦٩:٧ (باب اشتراء الثمر بالرطب)، وابن ماجه ٧٦١:٢ في كتاب التجارات (باب بيع الرطب بالتمر).

٥٦. أبو داود ٣٥٧:٤ في كتاب الأدب (باب من يؤمر أن يجالس). الحديث عند البخاري ٦٥:٩ ومسلم ٨٣:٦.

٥٧. البخاري ١٧٥:١ في كتاب العلم (باب فضل من علم وعلّم)، ومسلم ٤٦:١٥ في كتاب الفضائل.

٥٨. البخاري ١٣٢:٥ في كتاب الشركة (باب هل يقرع في القسمة؟) و ٢٩٢:٥ في كتاب الشهادات (باب القرعة في المشكلات)، والترمذي ٣١٨:٣ في كتاب الفتن.

٥٩. النسائي ١٢٤:٨ في كتاب الإيمان وشرائعه (مثل المنافق).

٦٠. في المسند للإمام أحمد ٣٩٧:٣. وفي كتاب السنة للمروزي ص ٦، عن جابر وابن عباس.

٦١. البخاري ٢٠٢:١١ في كتاب الرقاق (باب في الأمل وطوله).

٦٢. الإمام أحمد في مسنده ٢٩٣:١ و٣١٦ و٣٢٢.

٦٣. البخاري ٧٢:٥ في كتاب المظالم (باب نصر المظلوم)، و ٣٧٦:١٠ (باب تعاون المؤمنين بعضهم بعضا)، ومسلم ١٣٩:١٦ في كتاب البر والصلة (باب تراحم المؤمنين وتعاطفهم وتعاضدهم).

٦٤. مسلم ١٧٨:٨ في كتاب الحج (باب حجة النبي صلى الله عليه وسلم).

٦٥. البخاري ٣٨٩:٩ في كتاب الطلاق (باب اللعان)، و ٣٦٥:١٠ في كتاب الأدب (باب فضل من يعول يتيما).

٦٦. البخاري ٣٤٤:٦-٣٤٨ في كتال أحاديث الأنبياء، ومسلم ١٠٦:١٦-١٠٨ في كتاب البر والصلة (باب تقديم الوالدين على التطوع بالصلاة وغيرها).

٦٧. الإمام أحمد في مسنده ٤٥٨:١.

٦٨. مسلم ٨:٢ في كتاب الإيمان (باب جامع أوصاف الإسلام)، والترمذي ٦٠٧:٤ في كتاب الزهد (باب ما جاء في حفظ اللسان).

٦٩. الدارقطني في سننه في كتاب الحج ٢٥٢:٢ و ٢٥٣.

٧٠. مسلم ١٩٦:١٧ في كتاب الجنة وصفة نعيمها (باب في صفة يوم القيامة أعاننا الله على أهواله).

٧١. الحافظ الهيثمي في موارد الظمآن إلى زوائد ابن حبان على الصحيحين ص ٦٤.

٧٢. أبو داود ٥٠:٤ في كتاب اللباس (باب في الحرير للنساء)، والنسائي ١٦٠:٨ في كتاب الزينة (باب تحريم الذهب على الرجال)، وابن ماجه ١١٨٩:٢ في كتاب اللباس (باب لبس الحرير والذهب للنساء).

٧٣. الإمـــام أحمد في مسنده ٣٣٠:٥، وإسناده لا بأس به، وأصل الحديث عند ابن ماجه ٩٥:٢ في كتاب الجهاد (باب الغلول)، وإسناده — كما قال البوصيري في مصباح الزجاجة ١٢١:٢ — حسن.

٧٤. البخاري ٢٤٠:٦ في كتاب بدء الخلق (باب صفة إبليس وجنوده)، و ٢٣٠:١٣ في كـتاب الاعتصـام بالكتاب والسنة (باب ما يكره من كـثرة السـؤال...)، ومسلم ١٥٤:٢ في كتاب الإيمان (باب بيان الوسوسة في الإيمان وما يقوله من وجدها).

٧٥. أبو داود ٢٣١:٤ في كتاب السنة (باب في الجهمية).

٧٦. ابـن حبان في صحيحه بترتيب الأمير علاء الدين الفارسي ٢٨٦:١، وفي طبعة ثانية ٣٠٦:١.

٧٧. الـبخاري ١٨٧:١ في كـتاب العلم (باب من برك على ركبتيه عند الإمام أو المحدث)، ثم رواه في أحد عشر موضعا، ومسلم ١١٢:١٥ في كتاب الفضائل (باب توقيره صلى الله عليه وسلم وترك إكثار سؤاله).

٧٨. أبـو داود ١٤٢:١ في كتاب الطهارة (باب في المجروح يتيمم)، ولهذا الحديث شاهد من حديث ابن عباس أخرجه أبو داود أيضا ١٤٢:١، وابـن ماجـه ١٨٩:١ في كـتاب الطهارة (باب في المجروح تصيبه الجنابة...).

٧٩. مسلم ١١١:١٦ في كتاب البر والصلة (باب تفسير البر والإثم).

٨٠. مسـلم ٧٧:٩ في كـتاب الحج (باب ما يفعل بالهدي إذا عطب في الطـريق)، أبـو داود ٢٠٢:٢ في كتاب المناسك (باب في الهدي إذا عطب قبل أن يبلغ).

٨١. الـبخاري ٦٣٣:٩ و ٦٣٨ في كـتاب الذبـائح والصيد، ومسلم ١٢٢:١٣ في كتاب الأضاحي (باب جواز الذبح بكل ما أنهر الدم).

٨٢. البخاري ٥٢٣:٩ و ٥٢٨ و ٥٣٧ في كتاب الذبائح والصيد، مسلم ٧٩:١٣، وأبو داود ٣٦٣:٣، والنسائي ١٨١:٧، الترمذي ٢٥١:٦ و ٥٠:٧ و ٢٩٧، وابن ماجه ٩٤٥:٢.

٨٣. الإمـام مـالك في الموطـأ ٢٢:١ في كتاب الطهارة (باب الطهور للوضـوء)، وأبـو داود ٢١:١ في كتاب الطهارة (باب الوضوء بماء البحر).

٨٤. مسلم ٩٩:٩، وأبو داود ١٩٤:٢ في كتاب المناسك (باب في الصبي يحج)، والنسائي ١٢٠:٥ في كتاب مناسك الحج (الحج بالصغير).

٨٥. البخاري ٤٠:٧ في كتاب المناقب (باب مناقب عمر بن الخطاب)، و ٤٦٣:١٠ في كتاب الأدب (باب علامة الحب في الله)، و ١١٦:١٣ في كتاب الأحكام (باب القضاء والفتيا في الطريق)، ومسلم ١٨٥:١٦ في كتبا البر والصلة (باب المرء مع من أحب).

٨٦. الـبخاري ٢٠٣:١-٢٠٤ في كـتاب العلم (باب من أجاب السائل بأكثر مما سأله) ومسلم ٧٣:٨ في كتاب الحج.

٨٧. الـبخاري ١٩٧:١ في كتاب العلم (باب من سأل-وهو قائم-عالما جالسـا)، و ٢١:٦ في كتاب الجهاد (باب من قاتل لتكون كلمة الله هي العليا)، و١٥٩ باب من قاتل للمغنم هل ينقص من جره. ومسلم ٤٩:١٣ في كـتال الإمارة (باب من قاتل لتكون كلمة الله هي العليا فهو في سبيل الله).

٨٨. مسـلم ٢٨:١٣ في كتال الإمارة، والنسائي ٣٤:٦ في كتاب الجهاد (من قاتل في سبيل الله تعالى وعليه دين).

٨٩. البخاري ١٢:٣٤٥ و ٣٧٩ في كتاب التعبير، ومسلم ١٥:٢٨ في كتاب الرؤيا، وأبو داود ٤:٢٨٨ في كتاب السنة، والترمذي ٣:٢٥٢ في آخر كتاب الرؤيا، وابن ماجه ٢:١٢٨٩ في كتاب تعبير الرؤيا.

٩٠. في مسند أحمد ٢:١٨٥، سنن الدارقطني ٤:٢٠٣، وفي سند هذا الحديث ضعف كما قاله الحافظ ابن حجر في فتح الباري ١٣:٣١٩ في كتاب الاعتصام بالكتاب والسنة (باب أجر الحاكم إذا اجتهد فأصاب أو أخطأ). وفي متن هذا الحديث غرابة في ذكر (عشرة أجور)، فإن الحديث هو حديث عمرو بن العاص، والحديث الصحيح عنه: (إذا اجتهد فأصاب فله أجران، وإذا اجتهد فأخطأ فله أجر) فهذا هو المحفوظ.

٩١. في مسند أحمد ٤:٢٠٥، قال الهيثمي في مجمع الزوائد ٤:١٩٥ رجاله رجال الصحيح. وسنن الدارقطني ٤:٢٠٣.

٩٢. ابن ماجه ٢:٧٨٥ في كتاب الأحكام (باب الرجلان يدعيان في خصٍّ)، والدارقطني ٤:٢٢٩ في كتاب الأقضية والأحكام.

٩٣. مسلم ٦:٩٣ في كتاب صلاة المسافرين (باب فضل سورة الكهف وآية الكرسي).

٩٤. أبو داود ٣:٣٠٣ في كتاب الأقضية، والترمذي ٦:٦٨ في كتاب الأحكام، والدارمي في سننه ١:٥٥، وابن سعد في الطبقات الكبرى ٢:٤٣٧، والقاضي وكيع في أخبار القضاة ١:٩٨، واللفظ مجموع من رواياتهم. قال ابن كثير في تفسيره ١:٧ هذا الحديث في المسانيد والسنن بإسناد جيد، كما هو مقرر في موضعه.

٩٥. البخاري ٤:١٨٢ في كتاب الصوم، ١٠:٤٤٢ في كتاب الأدب.

٩٦. أبو داود ١:١٤١ في كتاب التيمم (باب إذا خاف الجنب البرد).

٩٧. مسلم ١٨:٩٣ في أول كتاب الزهد الرقائق.

٩٨. البخاري ١٠:٣٦٠ في كتاب الأدب، ومسلم ١٧:٧٠ في كتاب التوبة.

٩٩. البخاري ٢:٢٧ في كتاب مواقيت الصلاة، ٨:٤٥٨ في كتاب التفسير، ١٣:٣٥٧ في كتاب التوحيد.

١٠٠. البخاري ١:٥٢٦ في كتاب الأدب، مسلم ١٤:١٢٨ في كتاب الآداب، أبو داود ٤:٢٩٣ في كتاب الأدب، والترمذي ٢:١٢٨ في كتاب الصلاة مختصرا، و٨:١٥٧ في البر الصلة، وابن ماجه ٢:١٢٣١ في كتاب الأدب.

١٠١. أبو داود ٤:٣٠٠ في كتاب الأدب، والترمذي ٨:١٥٨ في كتاب البر والصلة، وفي الشمائل للترمذي ص ١٥٢.

١٠٢. مسلم ٢:٣٥ في كتاب الإيمان.

١٠٣. مسلم ٢:١٧ في كتاب الإيمان.

١٠٤. والبخاري ١٠:٣٧٠ في كتاب الأدب.

١٠٥. البخاري ١:١٨٨-١٨٩ في كتاب العلم.

١٠٦. البخاري ١:١٨٨-١٨٩ في كتاب العلم.

١٠٧. الإمام أحمد في مسنده ٥:٢٤٥-٢٤٦، وإسناده حسن، وأصل الحديث من طريق آخر عند الترمذي ٤:١٢٤-١٢٥ في أبواب الإيمان، وعند ابن ماجه ٢:١٣١٤-١٣١٥ في كتاب الفتن.

١٠٨. البخاري ١:٤٠٥ في كتاب الأدب، مسلم ٢:٨١-٨٢ في كتاب الإيمان.

١٠٩. البخاري في الجهاد ٤٤:٦، واللباس ٣٣٤:١٠، الاستئذان ٥٢:١١، الرقاق ٢٩٠:١١، وفي التوحيد ٣٠٠:١٣. ومسلم ٢٢٩:١ في كتاب الإيمان.

١١٠. البخاري ٥٦:١١ في كتاب الاستئذان، ومسلم ١١٨:٤ في كتاب الصلاة.

١١١. البخاري ١٩٩:١١ في أوائل كتاب الرقاق، والترمذي ٥٦٧:٤ في كتاب الزهد.

١١٢. مسلم ١٥:٥ في كتاب المساجد.

١١٣. الإمام أحمد في مسنده ١٦٦:٣.

١١٤. البخاري ٢٣٨:٣ في كتاب الجنائز، و ٢٥٢:٥ في كتاب الشهادات، مسلم ١٨:٧، وابن ماجه ٤٧٨:١ كلاهما في كتاب الجنائز.

١١٥. مسلم ٢٠:٧ في كتاب الجنائز.

١١٦. البخاري ١٨٨:١-١٨٩ في كتاب العلم.

١١٧. مسلم ١٠٨:١٦ في كتاب البر والصلة.

١١٨. الحاكم في المستدرك ٣٠٦:٤ وقال: صحيح على شرط الشيخين ولم يخرجاه.

١١٩. البخاري ١٣٢:٩ في كتاب النكاح (باب الأكفاء في الدين)، ومسلم ٥١:١٠ في كتاب الرضاع (باب استحباب نكاح ذات الدين).

١٢٠. أبو داود ٢٨٠:٤-٢٨١ في كتاب السنة، والترمذي ١٥٠:٤ في كتاب العلم، وابن ماجه ١٥:١ في المقدمة.

١٢١. مسلم ١٥٣:٦-١٥٦ في الجمعة، والنسائي ١٨٨:٣ في العيدين، وابن ماجه ١٧:١ في المقدمة.

١٢٢. مسلم ١٢٤:١٦ في كتاب البر والصلة (باب فضل الحب في الله).

١٢٣. البخاري ٣٦٦:١٠ في كتاب الأدب (باب رحمة الناس والبهائم)، ومسلم ٢٤١:١٤ في كتاب السلام (باب فضل سقي البهائم المحرمة وإطعامها).

١٢٤. البخاري ٢٥٦:٦ في آخر كتاب بدء الخلق، ومسلم ٢٤٢:١٤ في الموضوع السابق.

١٢٥. البخاري ٣٨٠:٦ في آخر كتاب أحاديث الأنبياء، ومسلم ٢٤٠:١٤ في الموضوع السابق.

١٢٦. البخاري ٣٤٤:٦-٣٤٨ في كتال أحاديث الأنبياء، ومسلم ١٠٦:١٦-١٠٨ في كتاب البر والصلة (باب تقديم الوالدين على التطوع بالصلاة وغيرها).

١٢٧. مسلم ١٥٣:٣، أبو داود ٣٠:١، النسائي ٣٨:١، ابن ماجه ١١٤:١ في كتاب الطهارة.

١٢٨. البخاري ٣٥٣:١ و ٣٥٤ في كتاب الحيض (باب دلك المرأة نفسَها إذا تطهرت من المحيض)، ومسلم ١٥:٤ في كتاب الحيض أيضا.

١٢٩. البخاري ١٩٢:١ في كتاب العلم (باب عظة الإمام النساء وتعليمهن)، ومسلم ١٧٣:٦ في أول كتاب صلاة العيدين.

١٣٠. البخاري ١٩٥:١ في كتاب العلم (باب هل يجعل للنساء يوم على حدة في العلم)، ومسلم ١٨١:٦ في كتاب البر والصلة (باب فضل من يموت له ولد فيحتسبه).

١٣١. ابن ماجه ٣٣:١ في المقدمة (باب في القدر). قال البوصيري في مصباح الزجاجة ٥٣:١ عن إسناد هذا الحديث: هذا إسناد صحيح رجاله ثقات.

١٣٢. الترمذي ٢٩٥:٨ في أول أبواب القدر.

١٣٣. أبو داود ٣:٤٣٤ في كتاب العلم.

١٣٤. البخاري ٥:٨٧ في كتاب اللقطة، ورواه في كتاب العلم (باب كتابة العلم) ١:٢٠٥ بأتمّ مما هنا، ومسلم ٩:١٢٨-١٢٩ في كتاب الحج (باب تحريم مكة وتحريم صيدها).

١٣٥. البخاري ١:٢٠٤ في كتاب العلم (باب كتابة العلم).

١٣٦. البخاري ١٣:١٨٥ في كتاب الأحكام (باب ترجمة الحكام)، ورواه أيضا في التاريخ الكبير ١:٣٨٠-٣٨٢، والترمذي ٤:١٦٧ في كتاب الاستئذان والآداب (باب في تعليم السريانية).

١٣٣. أبو داود ٣:٤٣٤ في كتاب العلم.

١٣٤. البخاري ٥:٨٧ في كتاب اللقطة، ورواه في كتاب العلم (باب كتابة العلم) ١:٢٠٥ بأتمّ مما هنا، ومسلم ٩:١٢٨-١٢٩ في كتاب الحج (باب تحريم مكة وتحريم صيدها).

١٣٥. البخاري ١:٢٠٤ في كتاب العلم (باب كتابة العلم).

١٣٦. البخاري ١٣:١٨٥ في كتاب الأحكام (باب ترجمة الحكام)، ورواه أيضا في التاريخ الكبير ١:٣٨٠-٣٨٢، والترمذي ٤:١٦٧ في كتاب الاستئذان والآداب (باب في تعليم السريانية).

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